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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

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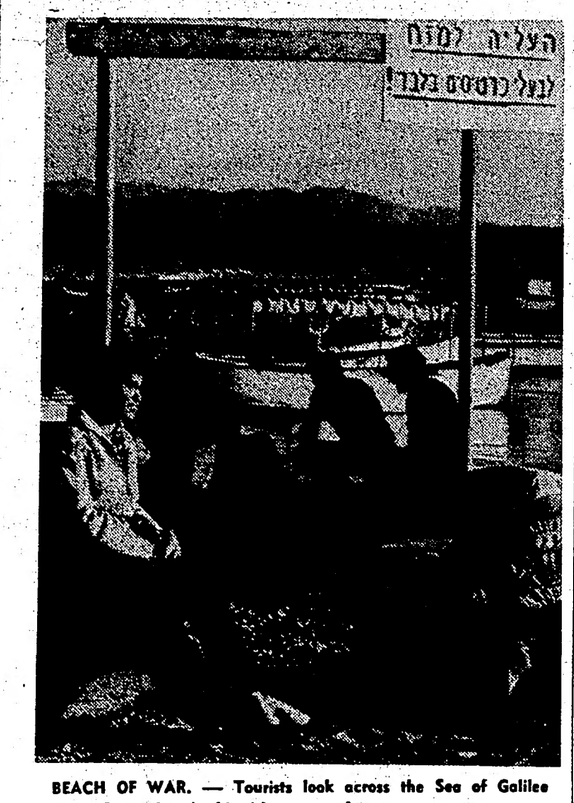
ALGERIA JEWS ARE GUARANTEED ALL RIGHTS BY NEW REGIME



BEACH OF WAR. — Tourists look across the Sea of Galilee where Syrian Israeli skirmishes occured.

CANADIAN ANTI-ISRAEL GROUP NOW FIGHTS THE HOLY BIBLE

By RAY GOULD
CJN Staff Reporter

The Canadian Friends of the Middle East, an anti-Israel propaganda outfit operating from London, Ontario, have resumed their cantankerous publicity against the Jewish state. The last bulletin of this group deals with the prophecies of the Bible and the divine promise that the children of Israel would inherit the Land of Israel.

The Arab's propaganda bulletin, probably prepared at the Egyptian embassy in Ottawa, makes a mockery of the holiest passages in the Book of Books revered by Jews and Christians alike. Without any obligation to truth, or to the text of the Bible, it falsifies the verses and the very contents of the Bible.

Moses and Joshua are Arabs according to the bulletin. Of course they cannot quote the Bible to state that the walls of Jericho were trembling before the Arab leader Joshua, bringing the sons of Ishmael into the Promised Land. In misusing the word "Zionist", they seem to forget that the word Zion too originates from the Bible. However, it seems that in their new party line the pro-Nasser propagandists are out to lie and distort the Book of Books in order to prove that the Land of Israel was promised to the children of Ishmael.

The only "news item" which this curious bulletin contains is a report from Cairo, according to which British historian Arnold Toynbee sees "a bright future for the United Arab Republic".

In this "history" of the Arab conquest of the land of Canaan, the editors of the bulletin forget the Arabs Moses and Joshua when they deal with King David and King Solomon. The Kings, at least, are admitted into the Jewish fold. It concludes that the Jews have no historic rights in Palestine.

Promises Jewish Rights

PREMIER BENKHEDDA

Benkhedda Agrees To Freedom Of Emigration

PARIS, (JCNS) — Algeria's 150,000 Jews will enjoy specific individual organisational and communal guarantees, according to the ceasefire agreement signed at Evian-les-Bains on Sunday. Algerian Jews will be considered an integral part of the European minority enjoying "guarantees of freedom, conscience, organisation, and teaching, as well as inviolability of sites of the cult".

SATISFACTORY AGREEMENT

Although in view of the strained situation now prevailing in Algeria Jewish leaders in France refrained from public statements on the Evian agreement, they have privately expressed the opinion to the JCNS correspondent that as far as the guarantees to the Jewish community in the future independent Algeria were concerned, the treaty was "as satisfactory as possible" in the given circumstances.

RIGHT TO EMIGRATION SECURED

According to the terms of the agreement, all Jews wishing to leave Algeria with the intention of settling in any other country — a term which of course includes Israel — will be able to do so and take with them all their belongings. As for any land or building they own, they will be free to liquidate them and to transfer the money to France. No discrimination against the minority will be permitted, nor requisition, nor nationalisation or agrarian reforms or taxes (of the Nasserite type).

RIGHTS OF FRENCHMEN

The agreement also includes assurance that the minority holding French citizenship (all Jews in Algeria are French nationals) will be submitted equal rights with the rest of the population, and the same duties and obligations. They will, however, be exempt from military service for a period of five years. No discriminatory measures regarding language, culture, religion, or personal status will be allowed.

GOLDMANN PLEASED

LONDON, (JCNS) — On his way to Copenhagen to attend the Claims Conference, Nahum Goldmann stated that the World Jewish Congress is deeply satisfied with the agreement according Jews the right to emigrate freely from Algeria if they so wished.

Ben-Gurion Absent When Cabinet Discusses Syria

JERUSALEM, (JCNS) — The Israeli cabinet Sunday discussed the battle between the Israeli army and Syrians which took place at midnight on Friday on the border near Ein Gev, and heard a report from General Zvi Tsur, the chief of staff.

Ben Gurion was absent, athough he had visited wounded soldiers in hospital.

Later the fighting was also discussed in the Knesset Foreign Affairs Committee.

Athough it is officially contended that Syrian shooting at Israeli fishermen and patrol boats was the reprisal raid, one Mapai paper stated that the main objective of the action was political, and not military.

This appears to have received confirmation by the fact that the Israeli attack not launched on Syrian position on the north-eastern shore of Lake Kinneret, whence the attacks on fishing came, but further south in a strip of the demilitarised zone where the Arab village of Nukeib was destroyed near Ein Gev.

The entire Israeli press approved the action. Only the Agudat Israel's daily "Hamodia" said it had doubts regarding the benefit gained from it. Mapam's "Al Hamishmar" made no comment, but in the past it has opposed "activism" against neighbouring states.

JEWISH SCHOOL OPENED IN BERLIN

BERLIN — The first Jewish "Volkshochschule" (People's Evening School) to be established in Germany since 1933, opened yesterday at the West Berlin Jewish Community Centre, at Fasanenstrasse. It marks a major event of this year's Brotherhood Week at Berlin.

LEBANESE PROTEST TO MOROCCO

PARIS, (JCNS) — The Moroccan Government has sent an official denial to the Lebanese Government's protests that it is allowing the Jews to emigrate from Morocco to Israel, and that a "gang" was operating to smuggle them out of the country.

The reply assured the Lebarese Government that the Moroccan authorities will make every effort to combat the activities of any such gang, if it existed.

Passover Leave For Armed Forces

As a result of arrangements between the Canadian Jewish Congress and the Department of National Defence, Jewish personnel in the three Canadian armed forces will be granted leave to observe Passover. The Department observed, "as in the past, arrangements will be made with each of the Services to ensure that all Jewish personnel are given sufficient leave to reach either their homes or the nearest community in order that they may properly observe these religious festivals and participate in the religious services."

ADENAUER CALLS FOR FRIENDSHIP WITH JEWS

DUSSELDORF, (JCNS) — The German Federal President, Dr. Heinrich Luebke, and the Chancellor, Dr. Adenauer, have called on the people of Germany to practise tolerance and mutual respect and to help in fighting the remnants of "a past evil spirit," and to forge "new bonds and a final reconciliation" with Jews.

In messages last week, when Brotherhood Week was celebrated throughout the Republic, Dr. Luebke urged the people to give an example of brotherly co-existence. The burden of the Nazi regime still weighed heavily on all Germans. But the German people were trying to prove their goodwill by repairing past wrongs as far as this was possible.

"May our Jewish fellow-citizens continue their positive influence on the change that is taking place in the German people, by showing an attitude of understanding and conciliation," said the Federal President.

Dr. Adenauer, the Chancellor, in his message stressed that all men, regardless of national and racial origins, were united by common bonds. During Brotherhood Week every citizen was called upon to renew his pledge to respect and tolerate his fellow-citizens and adhere to the principle of human dignity.

Regarding the relationship between Jews and Germans, continued and sincere efforts were required for new bonds and a final reconciliation. "I know that the number of those in this country who are willing to practise active brotherhood is great," declared the Chancellor.

Commentary · By M. J. Nurenberger

THE LONE SURVIVOR

"To part is to die slowly", say the French. — When our roads separate, those with whom we have established a deep, everlasting friendship somehow fade away into the unknown. The remarkable thing, however, is once they really *are dead, they suddenly reappear from the distant past and seem to have become more alive than ever. And one is angry for not having cultivated the friendship of a person so dear, so close to the heart.*

* * *

Dr. Jacob Griffel, whose demise in New York was briefly recorded in The New York Times, *was a man whom one could really call a friend. Although this personal moment is, of course, irrelevant so far as the place of the man in Jewish society, and I dare say, insofar as contemporary Jewish history is concerned.*

If there be saints in Israel today, Jacob Griffel was one of them. He was born in the oil region of south-eastern Poland 62 years ago, where his family had pioneered in the exploration of petrol decades before any Arab ever dreamt of finding oil. He was a lawyer who spent the years preceding World War II in Cracow. Then the Nazis came. His entire family met the inevitable end in the German extermination camps. He was the lone survivor.

* * *

Somehow he reached Palestine. However, he rejected the everyday kind of living during the war while others were being massacred. Restless, he obtained a mission to endeavour some kind of rescue effort. He went to Istanbul whence he continuously bombarded Jewish organizations in America on behalf of the Jews trapped in Nazi Europe. He saved very few — as many as was possible to rescue — but he never considered himself a survivor in the fullest sense of the word. He migrated to America immediately after the war where he became a successful businessman in the oil industry.

* * *

I was his friend and neighbour for many years. He lived modestly in a small apartment in the Hasidic district of Brooklyn. His tall figure and long beard gave him the mien of one of the Hasidic rabbis one encounters in Brooklyn. No one believed that this man dealt with the greatest figures in the American oil industry.

* * *

I spoke to him very often. He admitted: physically he was in America. Actually, however, in his mind he lived on in the Eastern Europe where his people had been slaughtered. Still, as he reminded me, the Torah forbids suicide. We here, he added, do not comprehend the sense of living unless we dedicate ourselves to the service of our fellow man. And this is exactly what he did.

Dr. Jacob Griffel shunned publicity, never allowing his name to appear in the newspapers, even though he wrote some of the most important chapters in Jewish history during World War II.

Thus, a saint passes away.

Jewish Leaders In Appeal To Pope

NEW YORK, (JCNS) — A memorandum appealing to Pope John XXIII to eliminate all anti-Jewish references in textbooks, liturgies, inscriptions and pictorial representations, has been released here. It was signed by all members of COJO (Consultative Conference of Jewish Organisations), but not by the British Board of Deputies.

"Deeply convinced that times have come for a sustained effort to master this evil — antisemitism — one the part of all those who believe in the inalienability of human right, ...we think that the struggle against antisemitism is a struggle for emancipation of all mankind," the memorandum stated.

COJO addressed itself to the Catholic Church in particular because "there are references to Jews and their place in history in liturgical texts", such as catechisms, certain commemorative practices, educational and devotional manuals. "It is unfortunately not to be denied that the ignorant, or the malicious, may misunderstand or distort and exploit such references, and foment hatred of others, and promote causes of patent conflict with the teaching of the Church on brotherhood and man."

The memorandum draws particular attention to "allegations by Churches in various parts of the world, about ritual crimes by Jews, which are perpetuated in inscriptions, pictorial representations, and even in commemorative services." It said it doubted if those who see such inscriptions, or attend these services, are aware that they have been the subject of "repeated papal condemnations."

Soviet Arming Egypt

JERUSALEM, (JCNS) — Political circles here are mystified and concerned by reports in the British Press alleging that the Soviet Government plans to send guided missiles to Egypt and Iraq.

The source of these reports is not known, and there has been no confirmation or denial of their truth.

It is also pointed out that if the Soviet Government does send new weapons to the Arab countries, the balance of power in the Middle East will be fundamentally affected. This in turn would force Israel to acquire newer weapons.

The Herut daily notes: Soviet Union knows that the Arabs are not capable of operating ultra-modern weapons, and will therefore be obliged to employ Russian experts. The supply of these missiles is giving the Arabs military superiority, the paper continues, "and logic demands that the Western powers supply us with similar arms. But, as has happened before, we are in a situation where our enemies have every opportunity of obtaining arms in unlimited quantities while we are denied the weapons necessary for our security."

Australia Snubs Israel

SYDNEY, (JCNS) — Mr. S. D. Einfeld asked last week in Canberra Parliament why the recent Australian Trade Mission to the Middle East, which visited ten countries there, omitted Israel.

In his reply, the Minister of Trade said that "the situation as it stands now in the Middle East had to be considered when the Trade Mission's itinerary was drawn up. The Ministry had chosen the countries most likely to benefit Australian trade."

Present Australian trade volume with Isarel is in the region of $1,000,000 annually. The Sydney Morning Herald, commenting on the decision not to ask the Mission to visit Israel, wrote: "Israel, which is the biggest little trading nation of all in that area was omitted. Does this mean that if we succeed in doing business with the Arabs, we must not do business with the Jews?"

London Refuses Help

LONDON, (JCNS) — The British Government has not acceded to the renewed Israeli request for the purchase of the British ground-to-air missile, "Bloodhound," or the parallel weapon, "Thunderbird," in order to match imminent Soviet deliveries of ground-to-air missiles to Egypt, "Haaretz" reports.

Haaretz writes that Shimon Peres, Israeli Deputy Minister of Defence, raised the question with Mr. Profumo, the Minister for War, during his recent visit to London, but without success.

British reasons for refusing to supply Israel with "Thunderbird" and "Bloodhound" missiles were based on their unsuitability to Israel's geographical conditions. Israelis point out that the weapons would be effective and that they are a necessity for Israel in view of Egypt's imminent receipt of ground-to-air missiles.

"Erin Go Bragh and Sholem Aleichem"

YIDDISH SONS OF IRELAND JOIN ST. PAT'S PARADE

NEW YORK, (CJN) — 'Tis no blarney when the report comes in that The Loyal League of Yiddish Sons of Erin paraded along with Ireland's finest last Saturday, St. Patrick's Day.

This is the second time the League, made up of Irishmen of Jewish faith, most distinguished of whom is Lord Mayor Robert Briscoe of Dublin, led the parade. They shouted their bilingual battle cry: "Erin Go Bragh and Sholem Aleichem" as they strutted proudly up Fifth Avenue.

These sons of Erin are strongly proud of their heritage. Faith and 'twas a great day for the Irish!

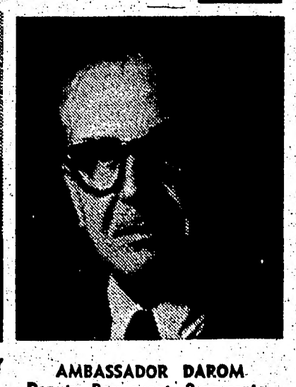
U. S. Protestants Intervene For Jewish Rights

NEW YORK, (JCNS) — A delegation of Protestant officials which is to visit Russia at the invitation of the Russian Orthodox Church has been asked to intercede in favour of Russian Jews, it was learned here last week. The demand came from the Synagogue Council of America, representing orthodox, conservative, and reform rabbis.

A delegation of the Council met Protestant leaders at the Inter-Church Centre in Manhattan on March 6th, it was disclosed. The visit was informal and unpublicised, and Protestant leaders were asked not to stress the issue of anti-Semitism with the Russians, nor speak about allowing Jews to emigrate, but merely demonstrate to Soviet authorities and churchmen that the Russian Orthodox Church has rights lacks, and to ask that official contacts with American Jews be allowed to take place. and privileges which the Jewish religious community

To Address Torontonians

AMBASSADOR MICHAEL COMAY
Permanent Representative of Israel to the United Nations



AMBASSADOR DAROM
Deputy Permanent Representative of Israel to the United Nations.

(SEE STORY PAGE 2)

TORONTO ORBIT

THE TALK OF OUR TOWN: Rev. Martin Luther King at Holy Blossom... Here and There.

By BERNICE DYMENT

"He who accepts evil without protesting, is co-operating with it". Recent Jewish history — indeed all history — bears anguished testimony to this philosophical thesis. It it with these words too, that **Rev. Martin Luther King** calls upon all people of good-will and conscience, to join in his people's struggle for human dignity and freedom.

The dynamic Negro leader from Alabama was in Toronto last Wednesday to address the **Forum Series of Holy Blossom Temple.** Earlier in the day, Rev. King was also guest of honor at a luncheon given by the Social Action Committee of the Temple attended by representatives of the **Toronto Negro Business and Professional Organization,** Christian clergymen, community workers and press.

It was an off-the-cuff occasion during which Dr. King proved himself to be a real Major Leaguer in the art of fielding questions. One could not help but be impressed by the deep sincerity with which he spoke, with his knowledgeability, and with his practical and realistic approach to the problem. It occurred to me, too, as I listened, what a tremendous challenge it is today for a speaker to say something really NEW on a subject, and for a lay-person to ask a question which has not already been asked many times before. The increased probing of television into the vital questions of the day seems to have made us all so "au courant" with every aspect of these problems. If action is the logical corollary of information, the world should soon be a much better place to live in.

Rev. King places the Negro struggle in the U.S. in a much broader context than just Black — and White. In his view, "the struggle is not just a selfish one, it is to save the soul of the United States, because we cannot today afford to have an anaemic democracy".

On the position of the church in the matter of segregation, he said, "It is a sorrowful fact that the Church is the most segregated major institution in the U.S." The church in the South is still segregated, and while white ministers make noble pronouncements, these do not seem to filter down to the local congregations. In the North as well, while there is no policy against accepting Negro worshippers, they are not welcomed.

"Why was not-violence not successful in South Africa", Dr. King was asked. He explained that this policy is effective only where there is freedom of speech, and freedom of assembly. Even in Mississippi, the worst state in the Union for Negroes, these freedoms are still possible. Not so in South Africa.

On the question of inter-marriage between Negroes and whites, Dr. King said that, "Individuals marry — not groups. Individuals marry — not races". Statistically, where integration has been accepted in the South, there has been significant increase in inter-marriage.

The economic factor still plays an important part in the slow pace of the southern integration movement. 'A part of the white population in the South still is in fear of losing its preferred economic status".

It must have been particularly gratifying for one particular member of Dr. King's audience to hear of the tangible results of the recent Freedom Rides, and the importance Dr. King places on them as a means of revealing to the nation, and the world, the indignities Southern Negroes suffer. Dr. Jerrold Bobrow, assistant Rabbi of Holy Blossom, was himself one of those Freedom Riders.

HERE AND THERE

° For the first time, the Toronto Public Library system has two Jewish librarians on full-time staff — **Mrs. Jack Bedder,** and **Mrs. Michael Freeman.** Mrs. Bedder was formerly in charge of the library at **Beth Tzedec.**

° **Congratulations to Dr. MURRY CORNISH on his election to the post of Treasurer of the Toronto Academy of Dentistry; and to well-known TV weather forecaster, PERCY SALTZMAN, who was elected president of the Association of Canadian Radio and Television Artists**

° Did you know that you can order a Kosher meal — at no extra cost — on any airline flight, merely by calling 24 hours ahead of time and requesting same?

° **A Women's Auxiliary** for the new **Jewish Library** is now in formation, as a project of the Toronto Council of Jewish Women.

° **A colorful new personality of the local TV scene is LIONEL SHENKEN formerly of Glasgow, Scotland, who has been making regular appearances on Channel 9's "Free and Easy" show. Graduate of Glasgow's Art College, Lionel chose to express his creativity as a florist, and demonstrates floral arrangements on the program. He's also a cook of no mean talents, and if you saw him demonstrating Scotch Haggis last Bobbie Burns Day, don't let this fool you — he's just as adept with "Kishka", and he doesn't always wear a kilt in the kitchen!**

° In case you've been wondering how the "Save the Harrison Baths" crusade came out, the news is good. Thanks to a petition signed by 1300 individuals, a City Hall deputation led by **Rabbi Ochs and Mr. Itche Meir Korolnek,** and support of the two local councillors, the newly-rehabilitated public baths are open for business again. Efforts are also being made to set aside a time on Friday for male swimming only, to accomodate Orthodox Jews.

Toronto Synagogue News

Israeli Weekend At Beth Tzedec

• On Saturday, March 24th, and Sunday, March 25th, **Beth Tzedec Synagogue** will present its "Great Week-End with Israel's Great". The Saturday morning lecture will be given by **Ambassador Abraham Darom,** Deputy Permanent Representative of Israel to the United Nations, whose theme will be: **Israel And The Diaspora.** On Sunday morning, at the **Men's Club Breakfast** (10:00 a.m. — lecture at 10:30 a.m.), Ambassador Darom will speak about "The Present Condition of the Jews in Latin America."

The Week-End Series will culminate with a dinner on Sunday, March 25th, at 6:30 p.m., when **His Excellency Michael Comay,** Ambassador Permanent Representative of Israel to the United Nations, will be the guest lecturer.

Adath Israel Program

• Club Ruach Adath Israel's Senior U.S.Y. Chapter, is sponsoring a weekend to which other U.S.Y. chapters have been invited. The programme will be highlighted by an Oneg Shabbat, the first service of the Youth Congregation, a Sichot, and Shalos Seudot and Havdalah services.

• Mr. Pesach Schindler, Principal of the Adath Israel Schools, will speak on "New Political Parties and Sects during the Hasmomean Period" at the second Rosh Chodesh Seminar, to be held Sunday, March 25th, at 3:30 p.m. in the Oval Room.

• Dr. Fritz Rothschild, a profesor at the Jewish Theological Seminary in New York, will be guest lecturer at the Torah Weekend, May 4th to 6th.

• The closing party of the winter term in the Adult Education Programme will be held on Thursday, March 29th, at the Synagogue.

• The Adath Israel Tephillin Club will take an active part in the Adath Israel Youth Congregation, to hold its first service March 24th. This service will be open to all teenage members of the Toronto Jewish community.

• The Tephillin Club watched an Israeli drama and a recent newsreel on March 11th.

BETH EMETH

• A purim Costume Party was held on Sunday, March 18th for the children. Movie cartoons, clowns, and a puppet show highlighted the affair.

• The U.S.Y. Girl's Club put on a Purim Play after the Megillah Reading on Monday, March 19th, in the Synagogue.

• A Brotherhood Breakfast will be held Sunday, March 25th. TV personalities **Gordon Sinclair** and **Larry Mann** will be on hand.

• An informal discussion, led by **Rabbi Kelman,** for the teenagers will be held Saturday afternoon, March 24th. This will be followed by Mincha service, Shalos Seudos, and Havdalah.

Shaarei Shomayim

• The Sisterhood and Brotherhood will hold a joint Purim affair on Sunday evening, March 25th, at which the Sisterhood dramatic group will perform "A Night To Remember", written and produced by **Lilly Reiss** and **Elaine Spring.**

• On Sunday, March 25th, the Brotherhood will hold a Fathers and Sons Breakfast in honour of Purim. The Bar Mitzvah group has arranged a special programme.

ADULT TALMUD CLASSES. — The Toronto Zeire Agudat Israel recently celebrated the Siyum (conclusion) of the study of the Talmudic Tractate Makot. On the picture at the head table from the left are L. Adler, Rabbi Luria, and Rabbi Klein. In the front row are H. Landau (left) and M. Nussbaum.

Max Enkin Elected Council President

• **Mr. Max Enkin,** O.B.E., honorary trustee of Holy Blossom Temple, and member of the National Board, UAHC, was elected President of the newly-formed Canadian Council of Liberal Congregations. Other officers elected to plan the first bienniel convention of the Council which will be held in Montreal at the end of the year were: **Joseph Cooper,** vice president, east, Montreal; **Harry Karal,** vice president, west, Toronto; **Norman Genser,** treasurer, Montreal; **Manuel Zack,** secretary, Hamilton.

Committee chairmen appointed are as follows: Inter-Congregational Service Committee — co-chairmen, **Samuel Kelner** (Toronto), Emanu-El; **George Hollinger** (Montreal), Emanu-El. New Congregations — **Harry Karal** (Toronto), Temple Sinai. Religious and Educational Service — **Sydney M. Harris** (Toronto), Holy Blossom. Information Centre and Publications — **Tom Brown** (Toronto), Holy Blossom; vice-chairman, **Mrs. Edna Levy** (Toronto), Temple Sinai. Music — **Manuel Zack,** Hamilton, Anshe Sholom. Regional Convention — **Sidney S. Schipper** (Toronto), Holy Blossom, and vice-chairman, **Harry Wolfe** (Montreal), Beth Sholom.

Staff Consultants to the Council and its committees include: **Joseph L. Kronick,** Regional Director; **Lester C. Sugarman,** Executive Director, Holy Blossom Temple; **Ben Steinberg,** Music Director, Holy Blossom Temple; **Heinz Warschauer,** Director of Education, Holy Blossom Temple; **Ben Steinberg,** Music Director, Holy Blossom Temple; **Rabbi W. Gunther Plaut,** Toronto; **Rabbi Bernard Baskin,** Hamilton; **Rabbi Jordan Pearlson,** Toronto; **Rabbi Sherwin T. Wine,** Windsor.

CLANTON PARK

• **Clanton Park Synagogue** held its annual Purim Social on Saturday night, March 17th.

A musical comedy, "Maid of Mesopotamia," was presented by the **Parents Association of the Toronto Hebrew Day School.** It was written by **Ruth Teitel,** with script contributions by **Marie Burke** and **Sally Zerker;** directed by **Nat Garnick** and produced by **Marie Burke.**

Master of ceremonies was **Joseph Silverberg. Mrs. S. Hofstedter** was in charge of refreshments. Chairmen of the social committee were **Charles Bergson** and **Percy Danziger.**

• **Rabbi Bernard Rosenzweig** of **Shaarei Tefillah Congregation** will be guest speaker at a breakfast meeting on Sunday morning, March 25th.

• **Sisterhood Book Review** members will hear **Professor Peter Bultenhuis,** teacher of American Literature at the University of Toronto, review Franny and Zooey, by J. D. Salinger, on Thursday, March 29th, at 1:15 p.m. **Grace Lerner** is chairman.

• **Young Marrieds' Group** will meet on Sunday, March 25th, at 8:30 p.m., in the Library. They will discuss **Rabbi Plaut's** new book, Judaism And The Scientific Spirit.

• **Sisterhood's** next **Bible** Study Class will be held Thursday, March 29th, at 10 a.m. This will be the last of the Bible Study Series with **Rabbi W. Gunther Plaut,** which dealt with the Rabbi's book on the Proverbs. Bible Study chairman is **Mrs. Albert A. (Zelda)** Oberndorffer.

Canadian Jewish Congress To Meet In Toronto June 21st

Groups in Metropolitan Toronto already have named 112 delegates and alternates to the 13th Plenary Session of Canadian Jewish Congress, scheduled for June 21-24 in the King Edward Sheraton Hotel here, officials disclosed this week.

Scores more Toronto delegates are due to be chosen during the next few weeks, to take their place with representative leaders from communities throughout the country at the national policy-making assembly of the Canadian Jewish community.

Delegate Elections Across Canada

Elections of delegates now underway in the regions across Canada indicate a record-breaking attendance at this year's national convention, according to Sydney M. Harris and Sheldon Kert, co-chairmen of the Plenary Session's National Arrangements Committee.

The four day- convention, whose theme will be "A Community Shapes Its Future," will provide a forum for deliberations and decisions affecting every area and concern of Jewish life, the co-chairman said.

Highlighted by top world and national Jewish personalities, the convention sessions will give "maximum opportunity for discussion by delegates" of problems and trends in Jewish education, cultural activities, community relations, aid to needy Jews in Israel and abroad, immigration, community services, youth, religious welfare, the role of women in communal affairs, central fund-raising.

"Democratic Convention"

Messrs. Harris and Kert stressed that the democratic character of the national convention is based on a delegate electoral system reaching into every major sector of Jewish life in the communities and regions across Canada.

In Toronto, direct delegate allocations have been made to organizations and congregations "reflecting in the most democratic way every section of the community", as well as allocations of delegate quotas to three electoral blocs covering the smaller membership groups among Orthodox congregations, women's organizations, and the "Societies" of the community.

Encouraging Response

The response to the notifications of delegate quotas, sent out within the past few weeks, "is more than encouraging," the Congress officials said. The 112 named in Toronto to date — comprising 61 delegates and 51 alternate delegates — come from 26 organizations and congregations, they disclosed.

In addition, a total of 36 "nominees," or candidates for election, have been chosen by a total of 23 groups among the three electoral blocs, each of which will hold election meetings within the next six weeks.

In the Central Region, embracing communities throughout most of Ontario, delegate quotas have been allocated to 29 communities outside Toronto, divided into four categories to population size ranging from Owen Sound and Port Colborne, to Hamilton, London and Windsor.

Membership

According to the constitution of Congress, membership in the central representative body of Canadian Jewry is conferred on "every Jew, 18 years of age or over, male or female, residing in Canada, who makes a contribution in furtherance of the aims and objectives of the Canadian Jewish Congress..."

Direct delegate quotas in Toronto have been assigned to groups, on a graduated basis, according to membership size, in eight general categories: Congregations, Ideological Groups, Labour, Central Community Organizations, Service Agencies, Women's Service and Ideological Groups, Women's Congregational Groups, Youth.

Israeli Attaché On Tour

The military attaché of Israel to Canada has been invited by the Department of National Defence to tour Western Canada from March 12th to 22nd along with military attaches from eighteen other countries.

Men's Clubs' Convention

LONDON, Ontario. (CJN) The B'nai Israel Synagogue here played host to the 1962 Spring Convention of the National Federation of Jewish Men's Clubs March 16th to 18th.

The theme of the convention was "Planning For Tomorrow's Judaism". Workshop sessions were led by H. Polevoy on Youth Activity, L. Broth on Men's Club Activity, and A. Satovsky on Levels of Organizations and Planning. Business meetings, plenary sessions, and informal discussions rounded out the programme.

At the closing luncheon Rabbi Z. M. Schachter, Associate Professor in the Department of Judaic Studies in the University of Manitoba, gave the keynote address.

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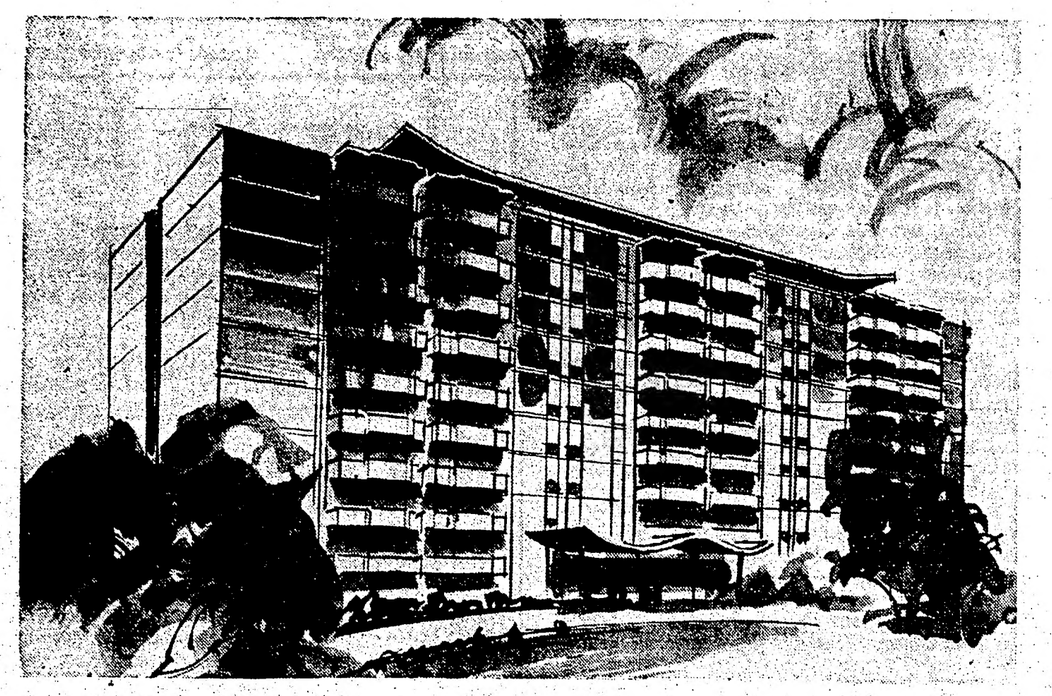
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SHARETT IN TORONTO

Addresses UJA Leaders

Moshe Sharett, Chairman of the Jewish Agency Executive, called for a 50% increase in giving in a speech to 60 Toronto UJA leaders here last week at the home of Mr. & Mrs. J. Irving Oelbaum.

"Of the 7¼ million Jews who live in freedom in the Diaspora the majority are members of the affluent societies of the Americans. They represent 2/3 of the Jewish population outside Israel and contribute 1/3 of the cost of immigration and resettlement", said Mr. Sharett.

"Already bearing the crushing burden of defense, Israelis must solve the pressing financial problems of oil and water supply, land and mineral development, education, cultural integration, technical training, diplomatic missions and on top of that pay 2/3 of the cost of immigration and resettlement of thousands of new immigrants each year," Mr. Sharett continued.

"People are managing to get out of countries where they coud not breathe freely, where they felt doomed. They are being met in Marseilles by our representatives in the Joint Distribution Committee, in Trieste, Istanbul, Vienna, Cyprus, Nice, Met, cared for, fed, put into hostels, they know they can come to Israel as a right. As wards of the Jewish people they are entitled to expect assistance from the State and from Jews around the world".

Moshe Sharett (centre) with (l to r) Mr. and Mrs. J. Irving Oelbaum and their daughters Mrs. Jack Koven and Mrs. Leonard Simpson.

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PROFILE OF A TORONTONIAN

Editor Dorene Jacobs

By SERETTA STEIN

It is a healthy and encouraging aspect of our community life that so many young people of superior talent and ability from all over Canada are making Toronto the city of their choice — to live in, and work in. There is no doubt that their education, training and enthusiasm is a source of enrichment both for the community-at-large, and for our Jewish community.

One such welcome newcomer to Toronto is **Miss Dorene Jacobs** who is currently the editor of **Ontario Housing**, official publication of the Ontario Department of Commerce and Development.

Born in London, Ontario, the daughter of Mr. and Mrs. Bert Jacobs, Dorene is a graduate of Western University of Wisconsin in the field of Recreation and Community Organization. After graduation, she spent some time in Evanston, Illinois, where she directed an after-school recreation program modelled after Chicago's famous "Hull House."

Upon her return to Canada, Miss Jacobs worked for some time with the Canadian Association for Adult Education, was Head of Publications for the United Kingdom Information Service, and in Ottawa, served with UNESCO on the Canadian Commission — an agency of the Canada Council.

The tempo of life in Toronto, its expanding cultural facilities, and its active Jewish community — all these factors influenced Dorene's decision to make Toronto her home. Perhaps the most important single factor, however, was the opportunity to integrate into a vital Jewish community such as ours.'

As Dorene explained it to me, "Most of my adult life has been spent in the Gentile world, and even as a child there was no special emphasis on practicing Judaism. Yet, in recent years, I have felt a strong drive to return to the Jewish world. I would say that my own personal interest now, is in becoming as active as I can be in Jewish community life."

Her experiences as a newcomer here, who was anxious to make a personal contribution reveal an area in our community development open for improvement. Speaking both as a trained community worker, and subjectively, as an individual, Dorene suggests that there is not yet adequate provision for the participation of young unmarried adults in Jewish community life. In contrast to this, is the concern of Christian and Unitarian churches in encouraging young adult groups, and the assigning of staff personnel to lead their activities.

In this regard, a forward step has been taken jointly by the Canadian Council of Christians and Jews, and the Canadian Citizenship Councils who recently launched a national project aimed at finding out the problems and needs of young adults as they themselves see them. This might well be an area for further study by our synagogues, and community organizations.

In addition to editing **Ontario Housing**, Dorene Jacobs is active as a volunteer with the Adult Education Association on a new citizenship project, and revised their pamphlet "Know Your Community" to be distributed among all organizations with citizenship programs. What constitutes good citizenship, and what influences a citizen can have on his community are subjects being studied by the project.

DORENE JACOBS

Tall, dark-haired, with a warm, engaging personality, Dorene is a young woman with wide interests and many hobbies - sports, art, bridge, and the theatre. "How can anyone ever be bored," she asks, "especially in Toronto!"

Dorene is a member of **Temple Emanu-El**, and **Sharon Chapter** of **B'nai B'rith** to which she has recently been elected a vice-president.

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FOR THE RECORD

THE JEWISH DAY SCHOOLS

The National Council for Jewish Education in America, of which Dr. Joseph Diamond of Toronto is president, adopted an important resolution asking the North American Jewish community to support all day schools. We deem this resolution so important that we are reprinting it in full.

● The National Council for Jewish Education notes with deep satisfaction the significant growth of the all-day school and its emergence as a major form of Jewish education in numerical strength and wide-spread appeal manifesting, as it does, the increasing committment of a substantial segment of American Jewry to Jewish education in a greater degree of depth than that which the predominant supplementary Jewish schools can offer.

● Recognizing the singular contribution of the all-day school to raising the sights and goals of Jewish education and meeting this growing need for more intensive Jewish education, and

● Considering the unique promise it holds for training and providing an intellectual-spiritual leadership for the American Jewish community, and

● Taking into account the North American democratic milieu which sanctions legally and morally the fostering and maintenance of such educational programs for the perpetuation of the distinctive religious-cultural life of its diverse religious and cultural groups and mindful of the onerous financial burden borne by the groups conducting all-day schools,

1. The Conference, therefore, calls upon Federations and Welfare Funds to extend financial support to all-day schools through the auspices of central Bureaus of Jewish Education in communities where such central agencies exist; in others where central agencies do not exist, such support should be extended directly through the Federation or Welfare Fund. We further urge that policies for subventing all-day schools as well as other types of schools be formulated with due regard to the primary interest of the Community at large in maintaining acceptable standards of school organization and practice in Jewish schools as well as to the legitimate needs and requirements of the educational programs of such institutions.

2. The Conference calls upon Bureaus of Jewish Education to foster and encourage the growth and development of all-day schools in their respective communities by making available to the latter such professional guidance and other financial, technical, moral and educational assistance as are usually offered by them to other types or systems of Jewish education.

This resolution may mark a turning-point in the history of Jewish education in North America.

WHAT NEXT?

WAR AT THE KINNERET

Kinneret (the Sea of Galilee) has been for millenia a symbol of peace and of pastoral life. Tiberias, the biggest town on the lake of Kinneret, is mentioned frequently in the Talmud and in post-Talmudic writings as a centre of Jewish learning. Even at times when the number of Jews in the Holy Lands was very insignificant, somehow Tiberians managed to keep a semblance of a Jewish community, against all odds.

Today, in modern Israel, Tiberias is a plush resort, a Little Miami. It is surrounded by the majestic beauty of the Sea of Galilee which is always as impressive as Rahel, describes it in her famous song, "My Kinneret."

* * *

Last Friday night this pastoral, quiet atmosphere suddenly turned into real war. Israel leaders who had been annoyed for weeks by Syrian shooting against peaceful Israeli fishermen, warned Syria that Israel would not tolerate such attacks against its citizens. Then the Israeli government issued a second warning through the United Nations Armistice Commission. The Syrian dictator ignored Israel's warning. Then, last Friday night, the Israeli army struck and engaged the Syrian army in the most violent battle in recent years.

According to the official Israeli sources, the number of Syrian dead is about 30; Israelis 5. Despite the fact that Syria, joined by Jordan and Egypt, threatened to undertake a counter-offensive, for the moment at least, Tiberias and the surrounding area seem quiet.

* * *

Golda Meir, Foreign Minister of Israel, made the following official statement about this last clash:

"Israel's approach to the United Nations authorities to prevent the Syrians from carrying out these incidents were of no avail. The Syrians continued their provocations and attacked fishermen and police in patrol boats.

"Israel had no alternative but to take action against the places from which the firing was directed."

It is clear beyond any doubt that the last battle at the Sea of Galilee bears no good omen for the future. The original Syrian provocations near Ein Gev, the Jewish fishers village on the eastern shore of the Galilee, show that the present Syrian government has difficulties of an internal nature and would like to rally the people behind the regime by some kind of a Holy War. A similar situation seems to prevail in Egypt. All these factors could combine into a new threat to peace in the Middle East.

Israel of course will not tolerate any incursions into its territory or attacks against its boats on the Sea of Galilee.

The United Nations until now has resigned itself to the rôle of a messenger boy between the two contestants in the Middle East drama. It never tried to enforce peace negotiations to which the Arab nations had committed themselves when Israel ceased its defensive war in 1949, and which are the basis of the original armistice agreement.

THE DIALOGUE Can Jewish News 23-3-62

THE ANGLICAN CHURCH AND THE JEWS

"New Approach To Jews Planned" was the caption of a story on the church page of one of the Toronto dailies which announced that the Anglican Church in this diocese has appointed a new director of the "Christian Approach to the Jewish People". He is the Rev. Roland De Corneille, of Swiss birth, and has received his training in Switzerland, the United States and Canada.

The newspaper continues:

"... the appointment ... which takes effect June 1st, coincides with the development of a new method of contact between Christians and Jewish peoples. Called the dialogue approach, the new method has been recommended by leaders in both communities.

"As the term implies, it is an attempt to enter into discussion on terms of faith and practice with willingness and mutual appreciation rather than looking at the other's point of view critically.

"The new director's responsibility will be to encourage opportunities for such dialogue between members of the Anglican and Jewish communities wherever possible with the aim of achieving, through discussions and panels, greater insights for both sides into friendship and understanding."

This development is most interesting and most welcome. It deserves to be greeted in the warmest of terms. At the same time, in our minds two factors must be clearly understood. Admittedly, it is unfair to base any comment or judgment only on a newspaper report. Since, however, this is the only public information available on this measure, we are dependent upon this source.

It is important, we think, to know what is meant by "discussion on terms of faith and practice". Surely the two parties of the dialogue do not intend to discuss theology; we cannot imagine a more unrewarding activity. We feel it would be far more useful in this sort of conversation to avoid matters of faith and to concentrate on those areas in which there can be common policy and activity, i.e., social welfare, civic endeavour and moral improvement. To delve into controversial matters of doctrine and ritual would be a serious disservice to any conversations that are held mutually.

There is another point not explicit in the newspaper report but which equally requires some clarity. The Anglican Church is one of the few larger, non-Roman churches which has maintained its own proselytizing mission to the Jews. In Toronto this mission has been located on Bellevue Avenue for many years. In fact, as we recall, the general term used in church circles for this effort has been "the Christian approach to the Jews" — the same expression used in describing this new appointment. It would be most unfortunate if there were any element of this purpose in the work of Mr. De Corneille.

ALGEMEEN HANDELSBLAD

THE News From Geneva

Letters to the Editor

"ROARING FORTIES"

Dear Editor,

Your article "The Roaring Forties in Jewish Politics are back", by Oscar Berson, is basically correct. While I have not had the opportunity to purchase Ben Hecht's book "Perfidy" as yet, I am looking forward to reading it.

While there are a great number of people who speak of Ben Hecht disrespectfully, his contribution to the war of Liberation as fought by the dissident groups in Palestine, is a significant one. His play, "A Flag is Born", his fiery denunciations of British cruelty in Palestine, his sponsorship of the immigrant ship "Ben Hecht", and his open condemnation of the Jewish Agency for their co-operation with the mandatory power are some features of his personality and mighty pen.

The Canadian League for a Free Palestine, an affiliate of the American League for a Free Palestine, and a strong supporter of the Bergson, Merlin, Ben Eliezer group, at that time came into being in Canada. They formed for the purpose of bringing to the public attention the heroic fight of the Irgun Zvai Leumi to liberate their country. We, who served on the executive board of the Canadian League for a Free Palestine, remember only too well the obstacles, and the total fight the "Disciplined" Zionist leaders in this country waged against us. This never deterred those of us who champion the cause of freedom from carrying on our work to its successful conclusion.

I am hoping someday that the glorious epic struggle of the fight of the Irgun to liberate their country will be told to our children, and our children's children. I believe it is high time that our Rabbis, and Directors of Jewish Education, include this vital part of our history in their religious school curriculum.

B. OTIS

ISRAEL'S NEW CONTROVERSY

By Dr. R. J. Zwi Werblowsky

Are The Bene Israel Jewish?

The Bene Israel of India are an ancient Jewish community whose origin is unknown. According to their own tradition they came from the North and were shipwrecked off the Indian coast some nineteen to sixteen hundred years ago. The tradition may well be essentially correct, though we do not know how exactly this migration took place and where it originated (in Palestine? in Iraq? in Yemen?). They became the most isolated Jewish community, and in due course they adopted Marathi dress and language. Cut off from the rest of the Jewish world, they remained unaffected by cultural, religious, liturgical and other developments. As a result their religious observances deviated very considerably from accepted Jewish practice. Contact with the Jewish world was only established in the 18th and 19th centuries, when Cochin Jews as well as Oriental Sephardim, mainly from Iraq, began to supply them with teachers and brought them into line with traditional Judaism. Today the Bene Israel synagogues in Bombay and elsewhere are indistinguishable from any oriental Sephardi synagogue.

This brief historical introduction provides the background for the present-day Bene Israel problem. Traditional Judaism knows many dissident or, at least, "different" groups, the status of which could be determined by applying the appropriate criteria of rabbinic law. Thus e.g. the Samaritans, of which a few hundred now live in Israel, are not recognised as Jews. In flat opposition to the Samaritan tradition (accepted by many modern scholars), traditional "halachah" holds the Samaritans to be descendants not of the northern tribes of Israel but of Assyrian colonist settled in Samaria after the destruction of the Northern Kingdom. The Karaites, on the other hand, are definitely Jews. But as they rejected the rabbinic interpretation of the Law (including the laws of marriage and divorce), they gradually developed from a dissenting sect into a completely separate group. At first Rabbanite and Karaite families freely intermarried, and many ancient "kethubot" are preserved in which the partners undertake to respect each other's religious laws. (Just imagine what it must have meant for a "mixed" household to observe Passover twice: once according to the Rabbanite and once according to the Karaite calendar!) Ultimately one consideration achieved overriding importance. Karaite law being different, Karaite divorces would be invalid from the rabbinic point of view. Thus a Karaite divorced woman, marrying another man, might be considered, by rabbinic law, to be technically undivorced and hence living in adultery. Her children and all their descendants would consequently be mamzerim (bastards) and not eligible for Jewish marriage.

The significance of all this is obvious. Members of a Jewish group whose laws and or practices regarding marriage and divorce differed at any time from rabbinic standards are far worse off than Gentiles. For Gentiles can convert to Judaism and, as "gerey tzedek," become full members of the Jewish community. But there is no recognised way of rehabilitating groups or individuals suspected of "mamzeruth" (bastardy) in the technical, legal sense, since this taint is hereditary and indelible. The Talmud admits that this is a harsh and, from the human point of view, unjust law: the sin or error of one couple involves all their innocent descendants. But the rabbinic lawyer is no legislator. He is not entitled to abolish, change or reform laws. He can only administer the divinely given law and — within the limits determined by the law itself — attempted to mitigate any harshness.

What, then, is the status of the Bene Israel? The question is becoming more and more acute in the social reality of "kibbutz galuyot" characteristic of modern Israel. Are Jews permitted to intermarry with Bene Israel? It seems certain that the Bene Israel are genuine Jews, unlike the Samaritans (according to the "halachah") or the Falashas (according to the most competent scholarly opinion). But the fact that until the 19th century they did not know and practice normative Jewish law casts serious legal doubts on their family status. We know, as a matter of fact, that the "Baghdadi" Jews in India always refused to intermarry with Bene Israel, though this may not have been due to purely halachic reasons. Baghdadis behaved in similar fashion everywhere, and in India the well-known Baghdadi "exclusiveness" may have taken on the peculiar traits of the local caste pattern. At any rate the problem required serious and authoritative examination.

The first known inquiry into the subject was addressed by Baghdadi Jews in Calcutta to the rabbinate of Bagdad in the year 1843. Unfortunately the reply is lost, though the answers to later inquiries are still exant. For example in 1870 the rabbis of Safed sent a positive reply, whereas in 1904 the rabbis of Jerusalem and Baghdad, and the basis of the information given to them by inquirers in Bombay, pronounced themselves in negative terms.

In more recent years the rabbinate in Israel has more than once had occasion to deal with the problem, but it did so only "ad hoc" and in connection with individual cases. In these instances the late Chief Rabbis Uziel and Herzog gave their reasoned opinions in writing. One such case also led to an interesting and important halachic correspondence between the late Chief Rabbi Herzog and Chief Rabbi Nissim. Curiously enough Rabbi Nissim's attitude was at first somewhat negative: perhaps he felt, as a Baghdadi Jew, that he had to abide by the rulings of the former rabbinic authorities of Baghdad. But the more he delved into the subject, the more he became convinced that a more permissive solution could be justified halakhically.

In 1952 began the great "aliya" of Bene Israel from India, and a few thousand of them are now settled in Israel. In 1957 Chief Rabbi Nissim began to collect everything to be found in halachic and historical literature pertaining to the Bene Israel, and he requested a number of halachic scholars to study the matter and to submit reasoned advice. Their response were then circulated among members of the Chief Rabbinate and among the writers themselves, and all were requested to re-examine their own views as well as those of their colleagues. Finally, a few months ago, immediately after Sukkoth, ten experts (all of them members of the Chief Rabbinate or of the Beth Din) met at Chief Rabbi Nissim's house. The meeting appointed a delegation of four to cross-examine formally the elders of the Bene Israel about their traditions. A fortnight later the Chief Rabbinate met and after a thorough discussion declared that (a) the Bene Israel were Jews and (b) that there was no evidence that could cast doubts on their family-status and divorce procedures (most probably because the Bene Isreal had adopted the Hindu pattern of not divorcing at all!). The local rabbis, in their capacity of marriage registrars, were instructed to make inquiries in every individual case whether any case of divorce was known in the family; if not, the marriage of Bene Israel with other Jews could be solemnised. Doubtful cases should be referred to the District Beth Din.

So far everything seemed fair and plain sailing. But, alas at this point the story begins to take a nasty turn. A number of self-appointed watchmen over Israel took matters in hand. Active rabbinic busybodies in Israel, England and the U.S. began to organise a veritable crusade against the Chief Rabbinate's ruling, casting aspersions on its legitimacy and mobilising the whole extremist "right wing" against Chief Rabbi Nissim. A kind of whispering campaign was launched and subtle (and less subtle) pressure exerted on the Israeli rabbis, who were given to understand that they would lose their unblemished orthodox reputations if they acted in accordance with the instructions of the Chief Rabbinate. Pressure was so effective that some of the rabbis who had originally written positive responsa now retracted (without giving any reasons). One of the leading talmudic scholars from Eastern Europe, now in the United States, was sent to Israel in order to prevail upon Chief Rabbi Nissim to change his mind.

Until now the whole campaign was conducted in a morally dubious way. Nothing, one would suppose, could have been easier for the dissenting talmudists than the writing and publication of a collection of reasoned halachic responsa showing why intermarriage with Bene Israel Jews is forbidden. Chief Rabbi Nissim more than once declared that judicial errors are always possible and that the Israel Chief Rabbinate would be the first to study carefully any expert responsa and — if necessary — to revise its decision. This, after all, has always been rabbinic practice. How often did it not happen that one halachist's ruling (e.g. Joseph Garo's) provoked immediate polemical rejoinders (e.g. by Joseph de Trani), and their often acrimonious exchanges produced volumes of learned model responsa. Rabbi Nissim has reacted to the hostile campaign with dignity and in the great rabbinic tradition. Without uttering a single word of polemics, he has simply edited a volume collecting all the relevant material on the Bene Israel — accounts by travellers and historians, references to the Bene Israel in halachic literature, and the responsa written in recent years. The book is entitled "Bene Israel: sources and halachic rulings regarding their origin and legal status, vol. i" and was published by the Chief Rabbinate of Israel last month. The historical parts make interesting reading for everyone. The halachic chapters are digestible fare for expert halachists only. The publication as a whole meets a genuine historical and halachic need. It is a solid contribution to a legal problem that is of a vital importance in our time of "kibbutz galuyot." It is also a particularly happy opening gambit in Chief Rabbi Nissim's struggle against the campaigners who will now have to produce reasoned arguments even more substantial and convincing, in order to justify their out-of-hand rejection of the Israel Chief Rabbinate's ruling.

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SERMON FOR THE WEEK

RITUAL AND RIGHTEOUSNESS

Bible scholars of the nineteenth century tended to draw a very sharp distinction between the prophets and the priests. They looked upon the priestly rules and regulations, such as those that are found in this week's portion of the Torah, as a code of ritual, completely devoid of ethical content. They looked upon the prophets as rebels against ritual, who wanted to overthrow the sacrificial system and replace it with ethics.

Such a sharp division, it is now realised, is a distortion of the character of both the prophets and the priests. Jeremiah, Isaiah, and Ezekiel were both priests and prophets. They were devoted to the Temple, and they took part in its rituals. Their protest was not against the sacrificial system, but only against its abuse. Their main teaching was that righteousness must be prerequisite to ritual.

This very teaching, which was stressed so often by the prophets, was found by the Rabbis of the Midrash at the very centre of the priestly regulations. There are two portions of the Torah that are devoted exclusively to the laws of sacrifice: the sidra of Vayikro and the sidra of Tsav. The Rabbis noticed that the sidra of Vayikro ends with the injunction: "If any man sins and deals falsely with his neighbour in a matter of deposit, or pledge, or robbery, then he shall restore that which he has taken from him." The sidra of Tsav begins with the words: "This is the law of the burnt offering." The Rabbis of the Midrash say that these two passages are related. Only if you have fulfilled the first, can you begin the second. Only if you have returned that which you have taken from your fellow man can you come before God to make an offering.

A verse occurs in the book of Isaiah that can be translated in one of two ways. The Targum Jonathan in ancient days, and the Revised Standard Version in our time translated the verse in this way:

"I, the Lord, love justice,
I hate robbery together 'with wrong'."

The word "olah" can be translated as it is here as meaning "wrong". It may come from the root "avlah" which has that meaning. But most Jewish commentators, including Rashi, Ibn Ezra, Kimchi, and Luzzato, understood the verse in this way:

"I, the Lord, love justice,
I hate robbery together with 'burnt-offerings'."

On this, priest and prophet would agree. It was the lasting contribution of the priestly books to teach mankind that ritual is one of the ways by which man can express his contribution and devotion to God. It was the lasting contribution of the prophetic books, to teach mankind that righteousness is the necessary prerequisite to ritual. We, in this generation, have much to learn from both.

ONLY IN AMERICA

By HARRY GOLDEN

RESIGNATIONS FROM PRIVATE CLUBS

The Attorney General, the Ambassador to India, and the Mayor of New York City have all recently resigned from clubs because of these clubs' restrictions against admitting Negroes or Jews to membership.

While the **New York Times** expressed nothing but contempt for club policies which refuse to accept a man because of his race or religion, it went on to say there were more important areas of discrimination — ballot boxes, schools, public accommodations and labor unions, where the attention of these officials might be better turned.

I agree in part with the **Times editorial.** Namely, there are indeed more serious areas of discrimination. But it is not all that simple. The completely private club is a serious problem for Jews and Negroes, more serious than the **Times** thinks.

The "City Club", "Manufacturers Club", in nearly every city is where the planning commissioner is entertained, where Dr. James Conant lunches when he visits the local high school, where the concert pianist repairs for refreshment after the performance. But certain business and professional men are excluded from participation in these events.

And what of the professional men whose ethics do not allow them to advertise; the lawyers, dentists, doctors, and architects? It is in the private yet quasi-public clubs that these men meet their future clients, that they display themselves to their best advantage, where they participate in fellowship at a community level. Here, certain men and women are deprived of a competitive equality based entirely on their race.

The private club is not always so private. It is often a market place. I spoke with several executives of two large national concerns who have in their employ many Jews who could never be upgraded to the area managership from the main office.

A branch manager must be part of the social life of the community. He must represent this large concern and how can he if he is not allowed to take a prospective buyer to lunch at the local luncheon or "country" club?

Ours is a society based on business and pleasure One cannot subtract either of these two — and do not consider this a silly statement. If you could subtract pleasure, every credit organization, charge account plan and installment purhase would go out the window tomorrow.

OUR TWO FAIR DINKUM URGERS

Mr. H. L. Mencken once wrote that the discovery of the Australian continent was "justified" because it had given the world one superb word, "wowser," meaning a universal kill-joy.

If he had lived longer, Mencken would have undoubtedly "got the drum" (the lowdown) on other choice Australian words. "Urger," for instance. There is no precise American equivalent for this noun. It is as deceptively self- explanatory as the iceberg is coy about its true size.

An "urger" does "press with importunity", says an Australian dictionary. But that is only one-tenth of it. Australians usually smile when they call a man an "urger." This is because they do not fully understand, themselves, this elusive, strangely attractive word.

We now have two "fair dinkum" (genuine) "urgers" in our midst. Harry Bridges and Dr. Fred Schwarz. Both these "blokes" (fellows) are home-grown Australian exports to the United States.

Dr. Fred leads, (you should pardon the expression), the Christian Anti-Communism Crusade. Harry Bridges is the longshoremen's boss of the West Coast. One is extreme Right Wing, the other extreme Left Wing. If you know about "urgers", you also know that there is no incongruity here. None whatsoever.

The "urger" is not insincere, does not hunt with hounds and run with hares. He is above such nicely calculated questions of integrity. It is enough for an "urger" to know there is a hunt on, because his one aim is to make himself vital to the hunt, or at least to be **thought** vital.

No "digger" (Australian) would fall for Fred Schwarz or Harry Bridges. He would know that Fred could just as easily be leading the "wharfies' (longshoremen) and Harry whipping up the root-out-the-Reds brigade. An "urger" by any name is the same, full of passionate conviction, or what our own Eric Hoffer, has called, a "hitchhiker of mankind."

In Australia there are two little words which nip the demagoguery of "urgers" in the bud, these two little words are "Bloody fool."

There is no reason why we Americans, now that I've found out about "urgers", should not employ this obvious Australian antidote. "Bloody fool' must be said carelessly and without venom, with a laugh, if you like. It must convey a measure of beneath-consideration.

Dr. Fred has promised my fellow New Yorkers "the biggest thing they have had yet" in the summer of 1962. If every spectator remembers that he is watching not an Ultra-Conservative-Knight but an expatriate "urger" from "down under" (Australia), could he keep from laughing, could he keep from whispering those two wonderful Australian words: Bloody fool?

arts and letters

New Jewish Paperbacks Reviewed

1. A JEWISH READER. Edited by Nahum N. Glatzer (Schocken).
2. JEWISH RELIGION, HISTORY, ETHICS AND CULTURE. Sidney L. Markowitz. (Citidel).
3. THE MUSIC OF THE JEWS. Aron Marko Rothmuller (A. S. Barnes).
4. COMPARATIVE RELIGION. E. O. James. (University paperbacks).

By BERNARD BASKIN

During the past decade the book business has been transformed, almost beyond recognition, by the paperback revolution. Every day North American readers purchase about one million books with limp covers; the prices range from 35¢ to $2.50. Titles once considered specialized, obscure, and even esoteric, have appeared in profusion. The seems to be an audience for every type of book, from the meretricious to the most serious.

For the five and a half million Jews on this continent, exciting new channels have been opened and new opportunities provided for the purchase and perusal of books of Jewish content. At small cost and with a minimum of effort, one can now delve into almost every aspect of Jewish life, tradition, and history in order to obtain knowledge, insight, inspiration and comfort. From Herman Wouk to Maimonides there is a spate of books on every intellectual level and for every taste.

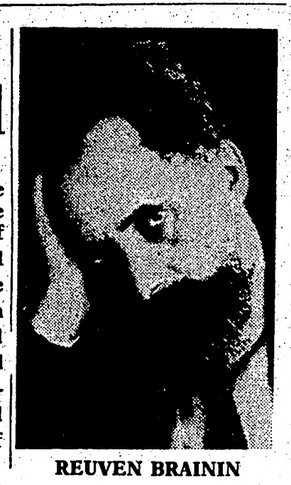
1. Perhaps the most noteworthy of the books under consideration is "A Jewish Reader," edited and compiled by Professor Glatzer of Brandeis University. First published about fifteen years ago, this delightful and far-ranging anthology has been widely read and admired. From the age of the Talmud to our own time, under twelve large headings, the editor has culled distinctive and interesting literary selections that mirror eighteen centuries of Jewish life and thought. Especially helpful is the new bibliography, the sources from which the quotations and excerpts have been gleaned, and brief biographies of their authors.

2. Rabbi Sidney Markowitz, as the title of his book indicates, has assembled a handy reference volume of facts and ideas. In about two hundred pages he has crammed brief outlines of Jewish history in every major country of the world, a survey of the books of the Bible, great Jewish personalities ancient and modern, Jewish holidays and fast days, the State of Israel, modern Jewish culture, etc. This compendium will be of greatest value to relatively uninformed Jews and Christians, and to those who seek a brief survey of Judaism, its history and institutions. Utilized as a reference tool to locate a date or name or to jog the memory, this volume has its place and value. It should be indicated that although the book contains few major errors, it abounds in misplaced emphasis, oversimplifications, and displays a disinclination to differentiate between the views of Traditional and Liberal Judaism on most basic issues.

3. The library of authentic, informative, non-technical works on the history of Jewish music is small and limited; the titles in English come to only a handful. Aron Marko Rothmuller, a distinguished singer and composer, has written what is undoubtedly the most helpful, straightforward presentation of four thousand years of Jewish musical thought and creativity. All of his material is absorbing and readable, but of especial value are the chapters on the Psalms, the biblical accents, the Jewish folk song, and the last third of the book concerned with Jewish music of the twentieth century. This is an indispensable book for every lover of Jewish music and reference library.

4. Professor E. O. James is universally regarded as one of the prime figures in the field of comparative religion — a severe discipline that includes theology, history, anthropology linguistics, etc.

In "Comparative Religion", basically a textbook for students and the intellectually curious general reader, he presents a lucid account of religious thought and practice in all of its infinite variety from primitive beginnings through the major religions of antiquity to the living religions of today. The approach to this mass of material is scientific and critical and may offend the traditional-minded. Although an air of impartiality and detachment is maintained throughout, the careful reader will detect, here and there, more than a tinge of Christian bias.



REUVEN BRAININ

books and men

By Oscar Berson

A Literary Anniversary

Jewish Communists and fellow travellers the world over now are observing the hundredth birthday of Reuven Brainin. Brainin, who began his career as a promising Hebrew writer and, during one period, made his mark in the field of Hebrew literature, later on embraced the cause of the Yevsektzia and Biro-Bidjan, against the National Hebrew Movement and against Zionism. In fact, towards the end of his life, Brainin was the cultural standard bearer of the Jewish Communists and had identified himself with all their ventures and adventures. This is important to stress, as Brainin lived for many years in Canada and some, who claim to "guide us" to "a full appreciation of our cutural heritage," may misrepresent Brainin and his place in the history of Hebrew culture.

The full appreciation of our heritage demands that Brainin be left where he wanted to belong: to the Yiddish Communist milieu. As the old Hebrew saying goes: "to honor a man is to fulfill his wish." Brainin wanted to be a part of the "Progressives". That's where he belongs. To posthumously displace him — or disinter him from the resting place of his choice — would be to make of this tragic figure a spiritual D. P.

exhibit in toronto

Zvi Livni And His Art

By BARBARA AMIEL

Zvi Livni is an artist of no small distinction. Born in Poland, he began painting at an early age and received his first formal art training in Warsaw. His studies were extended to Berlin, where the rise of Hitler made withdrawal to France expedient. He has settled in Israel and lives now in the artists' colony at Safed. Figuratively speaking, Livni has found his Mecca. Safed and Livni are inseparable. The result of their union will be on display at the Upstairs Gallery beginning April 21.

If Livni is an artist he is also a metaphysician. And it is the consciousness of the metaphysician which imbues his work, which leans heavily on the traditions of the Cabbala.

VIVID HEBREW TRADITION IN ART

The streets and homes of Safed, the daily routine and exigencies of life are portrayed in vivid colour. The olive pickers, the hills, glimpses of an old synagogue — these are the themes we expect, but the method of handling them, and the aesthetic response they evoke, takes us by surprise. Hebrew letters & symbols often form an integral part of a painting. But the effect, the sum total of a picture, is distinctively his own. Out of a synthesis of old and new traditions Livni has produced his highly personal style which, in his own words, is "one hundred percent Israel."

LIVNI'S PAINTING — "LYRIC POETRY"

To analyse precisely what it is in his work that has appealed to owners of some of the most distinguished art collections in Europe and North America is a difficult task. The beautiful flowing lines and receptively simple structure of the work has been compared to lyric poetry by enthusiastic art critics. His watercolours are outstanding in their clarity and depth. Of particular interest is the collection of Bible scenes, set in raised frames which are elaborately painted with a fantasy of flowers, animals and Hebraic letters that weave together to form an almost visual representation of Eastern mysticism.

"AT ONE WITH HIS LAND"

But technique is only the means to the end. To understand the impact of Livni's work we must turn to the basic doctrines of the Cabbala. It is with this esoteric philosophy, which sees the invisible in the visible, the spiritual in the corporeal, and the reflection of the unknowable God in everything, that Livni has his closest affinity. One senses and sees in his work the primordial principle of life that strives to become explicit in a conscious reality. In the painting of the hills of Safed, or of a bowl of flowers, one can sense Livni's deep involvement with his subject. His work goes beyond the world of appearances, and somehow reveals the very spirit and essence of the underlying reality. It is pretentious claim, but one that must be made after viewing his work. Perhaps his approach is most vividly stated in a picture of the Hills of Safed, onwhich two figures are superimposed in strictly

(Continued on Page 12)

Blessing the New Moon. In the background are the twin peaks of Mount Meron, the highest point in Israel (3,962 feet).

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By Trude Weiss-Rosmarin

To move or not to move?

Temple B'nai Jeshurun, Newark's oldest Reform Congregation ,has decided to follow the trend and move to suburban South Orange. As about 850 of B'nai Jeshurun's 1,100 member families now live in the Oranges, it is felt that the House of God should go with the people. A budget of $3½ million was set for the new Temple, and over one million was immediately pledged by 31 members of the 38-man Board.

As hundreds of other U.S. Congregations which have moved to the suburbs and sold their abandoned synagogues (usually to Negro Churches) for a fraction of the cost, Temple B'nai Jeshurun considers its plans "its own affair". But Rabbi Joachim Prinz, spiritual leader of Temple B'nai Abraham, another Newark Reform Temple, is not of this opinion. As he sees it, no Congregation is an island and a law unto itself. At a time when important Jewish cultural institutions lack adequate budgets and Israel urgently requires development funds from the U. S., Rabbi Prinz thinks Temple B'nai Jeshurun — and other Congregations — should not waste millions by abandoning adequate buildings for new edifices in the suburbs.

He argues that since the worshippers at Temple B'nai Jerhurun drive to Services — even if they live only two streets away, they may as well motor another few minutes to the Newark "Sanctuarary."

By a coincidence, Rabbi Gershon Winer, Dean of New York's Jewish Teachers' Seminary, fired a broadside against Newark's prominent Conservative Synagogue, Oheb Shalom, and its new building in South Orange at the same time B'nai Jeshurun was under attack. Rabbi Winer and Oheb Shalom's Rabbi Louis M. Levitsky are fellow-members in the Conservative Rabbinical Assembly.

Rabbi Winer charged that "the suburban Synagogue, it has been repeatedly noted, is a social rather than a spiritual force... it has not played the role it should in transmitting the high values of the past." And as U. S. Jews don't attend Synagogues to pray, why waste millions on new structures like Oheb Shalom's South Orange building?

Rabbi Levitsky replied that location is of paramount importance, to wit, the move to the suburbs had revivified the religious life of Oheb Shalom. "In the city we never had a daily 'minyan,'" he reported. "But we established it since we came to the suburbs."

Rabbi Abba Hillel Silver of Cleveland's Tifereth Israel Temple is another opponent of moving to the suburbs. He points out that Colleges, Universities, Hospitals, Museums and Theatres stay where they are — and Synagogues should follow their example. While other Cleveland Synagogues have moved to suburban sections which, since, have become "blighted" neighbourhoods, Rabbi Silver's Temple has remained "downtown" and continues to prosper. U.S. neighbourhoods tend to change and deteriorate fast. Today's slum was the socially correct neighbourhood of twenty years ago and yesterday's fashionable suburn (Forest Hills, N.Y., for example) is now another Metropolitan middle-income neighbourhood with poorly constructed towering apartment buildings, "tomorrow's slums," according to the forecasts of city planners.

Memorials to six million

Ten years from now every Jewish community in the U. S. will have a Memorial Wall in honour of the Six Million murdered by the Nazis and at least two score small town Congregations will have Memorial Synagogues, paid for by Mr. Paul Lewis, of Dallas, Texas. At sixty, and forty years after he settled in the U. S., Mr. Lewis, a native of Poland, is a successful builder with large real estate holdings. He and his family, however, make do on a very modest budget, so as to provide the large sums required "for not letting the world forget that Six Million Jews died because nobody cared sufficiently to save them."

Thus far Memorial Walls have been dedicated in Dallas and San Antonio. Brooklyn's East Midwood Jewish Centre and Washington's Congregation Adas Israel will dedicate their Memorials this spring, and several more are in the planning stage. The first Memorial Synagogue, presented by Mr. Lewis free and clear to Dallas County Beth Israel Congregation, opened last year. It contains a 200-seat Synagogue, six class rooms, the Rabbi's Study, a kitchen, and recreational facilities.

The memorials are expensive, but Mr. Lewis does not worry about money. He is disappointed that many Congregations do not want a Memorial Wall. Their honorary officers hold that it is not in the best interests of American Jews to perpetuate ill will against Nazi Germany. "By-gones should be by-gones," they say. Mr. Lewis, however, will not let the Nazi past and its victims be forgotten. He has established a Foundation for Building Memorials to the Six Million, so that their remembrance will be "secure."

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MAINLY ABOUT WOMEN

by ESTHER ZELDIN

A red rose for Ubby Dashkin, doing an outstanding job for the UJA Construction Division from dancer Svetlana Vasily.

At last Friday's UJA Report Meeting, divisional and group leaders pledged to raise another $500,000 for the inauguration of the 1962 Dinner, April 5, Beth Tzedec Banquet Hall.

• Arrangements for the concert on April 10th, in Massey Hall by Israeli pianist, **Daniel Barenboim**, were discussed by committee members at a reception tendered by the chairman of Hadassah, **Mrs. Mark A. Levy**, in her Dewbourne Ave. home.

Among those present were: **Mrs. Sydney Wise**, president of Toronto Hadassah, **Mrs. Percy Dolgoff, Mrs. William Gold, Mrs. Benjamin Hillman, Mrs. Alan Seidletz, Mrs. Israel Shapiro, Mrs. Saul Wolfe** and **Mrs. Mark Gross.**

Proceeds of the concert will be allocated to Hadassah's building program at the Hebrew University in Jerusalem.

* * *

• "First Years Of Israel" was the theme of a meeting of the **Ben Yehuda Bet Conversation Group** recently in the home of **Mrs. June Keshen. Joseph Shoham** entertained with tape recordings.

• **Olga Shayne Chapter, Hadassah**, will hold a Tea and Fashion Show on Wednesday, March 28th, from 12:00 to 5:00 p.m., in the home of **Mrs. Mark Levy**, 1 Dewbourne Ave.

The show will feature fashions by **Mary Korolnek.**

Mrs. Levy will receive the guests along with the president, **Mrs. R. Beube**, and the conveners, **Mrs. J. Doran** and **Mrs. P. Lewis.**

A Mary Korolnek-gown will be the door prize.

* * *

• A debate, moderated by Rabbi Irwin Schild on "Were We Better Than Our Children?" highlighted a meeting of the **Adath Israel Sisterhood.**

Participants were **Mrs. Charles Appell, Mrs. L. Eisenstadt, Mrs. R. Bass, Mrs. H. Gordon** and **Mrs. L. Garshowitz.**

Ben Applebaum summarized the discussion.

A report on youth activities was presented by **Ben Abbott, Pesach Schindler** and **Ben Applebaum.**

Mrs. J. Grossman presided.

* * *

• **Aviva Chapter, Hadassah**, will hold its 10th annual Canadian Art Auction on Saturday, March 24th, in the Crystal Ballroom of the King Edward Hotel.

• The National Council of Jewish Women held a luncheon meeting on Thursday, March 15th, in the northern branch of the **Y.M.H.A.**

Rick Hart, television personality, interviewed Council members. **Mrs. J. Solway**, Director of Leadership Training assisted.

Head table guests included: **Mrs. Saul S. Berlin, Mrs. Israel A. Mayson, Mrs. Samuel H. Baker, Mr. and Mrs. Rick Hart, Mrs. Joseph Florence, Mrs. Roy Frankfurter, Mrs. Jerry Solway, Mrs. Irving Singer, Mrs. Morris Vigoda, Mrs. Beryl Borsook, Mrs. Charles Kay, Mrs. Daryl Draper, Mrs. Leslie Greenbaum, Mrs. Len Wodlinger** and **Mrs. H. L. Shulman.**

• "Why Marriage Isn't All Luck" will be the subject of a panel discussion for members and guests of the **Ner Israel Yeshiva, Women's Auxiliary**, on Wednesday, March 28th, in the board room of the **Torath Emeth Synagogue**, 1 Viewmount Ave.

Panelists include: **Dr. Isadore M. Eisen**, gynecologist; **Bryant M. Kassirer**, president, Jewish Family & Child Service; **Rabbi Dr. Moses J. Burak. Mrs. Harry Botnick** will be moderator.

• **Mrs. Fred Davis**, representing the **Voice of Women**, will discuss "Nuclear Disarmament" on Wednesday, March 28th, at a meeting of the **Lady Reading Club**, in the home of **Mrs. Lloyd Fogler**, Wilket Rd.

• A Spring Fashion Revue will be held by **The Philadons Service Group** on Monday, March 26th, at 8.00 p.m. in the North Toronto Memorial Gardens.

A miscellaneous auction sale will take place.

The president, **Mrs. B. Noyek**, will receive the guests along with the conveners, **Mrs. E. Schrieder, Mrs. P. Banks**, and **Mrs. H. Baker.**

Among the door prizes will be a vacation for two in Miami Beach.

• **B'nai B'rith** 12th annual Spring Bazaar and Carnival will take place on Wednesday, May 16th, at the Automotive Building in the Canadian National Exhibition.

A luncheon for committee members was held in the home of **Mrs. H. Solomon.**

Among those present were: **Mrs. A. Rosen**, chairman; **Mrs. H. Solomon**, co-chairman; **Mrs. J .Goldstein**, fashion co-ordinator; **Mrs. A. Welsman**, publicity; **Mrs. A. Mandelbaum** and **Mrs. M. Fruitman**, arrangments: **Mrs. P. Trager** and **Mrs. Halbert**, ticket chairmen; **Mrs. G. Rosen**, contact of models; **Mrs. S. Mannheim**, organizations; **Mrs. P. Clarfield**, flower arrangement; **Mrs. H. Rich** and **Mrs. C. Kaufman**, pick-up; **Mrs. J. Iscove** and **Mrs. P. Clarfield**, dressers; **Mrs. P. Shore** and **Mrs. R. Honickman**, Lemon Lounge; **Mrs. A. Cone**, posters; **Mrs. B. Miller**, printing; **Mrs. J. Iscove**, secretary; **Mrs. J. Goodbaum**, treasurer; **Mrs. A. Colman**, immediate past president; **Mrs. M. Gottleib, Mrs. B. Rosenberg** and **Mrs. M. Abrams**, co-workers.

* * *

• "Suburbia," a musical written and directed by **Irving Dobbs**, will be presented in the auditorium of the **Beth Am Congregation** by **Beth Am Sisterhood and Men's Club**, on Saturday, April 14th, Sunday, April 15th; Saturday, April 21st and Sunday, April 22nd.

Tickets conveners are **Mrs. Joseph Pollock, Mrs. Jack Freedman** and **Ben Shore.**

Proceeds will go towards the construction of a sanctuary and school.

* * *

• **Dr. Samuel Spencer** spoke on, "Keep Trim and In Good Health," at a meeting of **Alouette Chapter, B'nai B'rith**, in the home of **Mr. M. Vader**, 5 Fraserwood Ave.

Mrs. S. Hart, President, announced that **Mrs. Zelda Sher** of New York will be guest speaker at an executive seminar on Monday, April 2nd, in the home of the incoming president, **Mrs. H. Shulman**, 56 Meadowbrooke Ave.

* * *

• "Art For Everyone" was the topic discussed by **Saul Field** at a meeting of the **Clanton Park Sisterhood** on Tuesday, March 13th. **Mrs. M. Neuberger** conducted the meeting.

* * *

• **The Ner Israel Yeshiva, Women's Auxiliary**, held its Annual Tea recently in the home of **Mrs. Harry Botnick.**

Receiving with the hostess were **Mrs. J. Blitz**, president; **Mrs. H. Reichman** and **Mrs. M. Lebovic**, conveners; **Mrs. S. Goldstein** and **Mrs. P. Weitz.**

Among those who poured were **Mrs. S. Sigler, Mrs. H. Rubenstein, Mrs. M. Burak** and **Mrs. D. Ochs.**

* * *

• **Beth Emeth Sisterhood's** Spring Dance took place on Saturday, March 17th, in the Social Hall of the Synagogue.

Mrs. A. Lerman and **Mrs. H. Turk** were co-conveners. Members of the committee included: **Mrs. R. Wax, Mrs. A. Feldman, Mrs. I. Plotkin, Mrs. E Cohen** and **Mrs. T. Siess.**

• More than 200 guests attended a Bazaar and Dinner held by the **Bat Ami Ladies Club.**

Mrs. C. Smith was chairman of the committee of arrangements and **Mrs. Sarah Garshowitz**, the kitchen convener.

Committee members included: **Mrs. Lila Poltur, Mrs. Ida Feldman, Mrs. Rose Horodezky, Mrs. Ethel Rosenberg, Mrs. Max Funger** and **Mrs. Charles Shapiro.**

* * *

• A meeting of **Etzion Chapter, Mizrachi-Hapoel Hamizrachi**, was held in the home of **Mrs. F. Korn.**

Discussion centred on a Bingo planned for Tuesday, March 27th, at 86 Vaughan Rd. **Mrs. N. R. Shields** is the convener.

A financial report was given by the treasurer, **Mrs. B. Berger.**

Mrs. R. Appelovitz won the evening's raffle. Delicacies were prepared by the hostess's mother, **Mrs. Bolmel.**

* * *

• The Dance tendered by **Tri-Bell Ladies Auxiliary** on Saturday, March 31st, in the Tri-Bell Four Winds, is based on a Hawiian theme.

Conveners are **Mrs. M. Kadis** and **Mrs. H. Eckler.**

* * *

• **The Shaarei Shomayim Sisterhood** held a luncheon meeting on Tuesday, March 14th. **Mrs. Ted Waldman** presided .

Mrs. Walter Wurzburger outlined the story of Purim.

Guest speaker, **Syd Applebaum**, discussed the relationship of Jews in Canada, Europe and Israel.

Seated at the head table were: **Mrs. Walter Wurzburger, Mrs. Nathan Adler, Mrs. Ted Waldman, Syd Applebaum, Mrs. Jennie Basser, Mrs. Sol Schwartz** and **Mrs. Lou Kernerman.**

* * *

• **Menorah Chapter, Mizrachi-Hapoel Hamizrachi**, held recently a meeting in the home of **Mrs. M. Zeifman. Mrs. M. Weisbrod** conducted the meeting.

Plans were finalized for the annual Spring Tea on Sunday, March 25th, in the home of **Mrs. Helen Solnick**, 47 Glen Cedar Rd.

Tea conveners will be **Mrs. I. Schatten, Mrs. J. Shore** and **Mrs. I. Steinberg.**

* * *

• A Tea and Fashion Show will be held by the **Teen Division** of the **Y.M.H.A.** in the Samuel Godfrey auditorium, 750 Spadina Ave., on Sunday, March 25th, at 2:30 and 4:00 p.m.

* * *

• **Conservative Sisterhoods** of the **Ontario Branch** of the **National Women's League** of the **United Synagogues of America** will convene in Toronto for their annual Spring Conference from April 1st through April 3rd.

Delegates from Galt, St. Catherines, Sarnia, Niagara Falls, London and Hamilton are expected to attend.

Mrs. Henry Gichner of Washington, D.C., National Parliamentarian of the National Women's League of the United Synagogue of America, will be the keynote speaker, on April 1st, at **Beth Am.**

All day workshops and an evening banquet will be held on the following day in the **Beth Tzedec Synagogue.**

New officers will be installed at a luncheon on April 3rd in **Beth Sholom.**

Mrs. Irving Wintrob is president of Ontario Branch; **Mrs. Jack Robbins** is conferance chairman and **Mrs. Peter Shore** is Workshop chairman.

Molly Picon's MISH-MASH

We all have at least one relative from the old country whose life is a continuous struggle with the English language. In our family, it was Grandma. I remember watching her put up her own jams and jellies, then reading some of the fascinating labels she put on the jars, like "Blegberra," "Rezberra" and other strange sounding fruits. Yes, she was quite a *balabustch*, my grandmother. Besides being a bustling homemaker, she was also a socialite, businesswoman, mother, and it shouldn't be a total loss, a charter member of Hadassah.

One morning she said, "Molly, today I'm going to a launching." "Well," I thought, "Grandma gets around, but you really have to be somebody important, like the governor's wife, to get invited to a launching." Then I realized what she meant. "Grandma," I said, "not launching, *luncheon*." "That's exactly what I said, launching. I never could pronounce my W's so good."

Whether you pronounce it "launching" or "luncheon," one way to make it a smash hit is to serve the girls a salad plate made with Rokeach Rings O'Whitefish. It's an all whitefish gefilte fish, the finest you can buy. That you can be sure of because Rokeach has been making gefilte fish since 1870, and they're past masters. Arrange the fish on a bed of lettuce, put a radish rose in the center of each ring, garnish with carrot curlicues, parsley sprigs . . . be real artistic. You didn't think I had such fancy ideas about food, did you? I may be a journalist, but after all, I'm a woman, too.

Molly

P.S. If you can't find Rokeach products where you shop, just write to me. Give me the name of the store, and I'll see to it that they stock Rokeach from now on.

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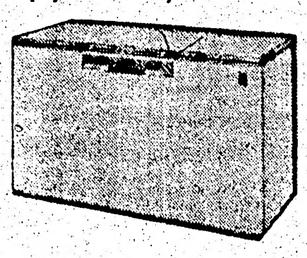
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Canadian Panorama

BY MORDECAI HIRSHENSON

WHO IS HE?

Ted Allen, Montreal author and playwright, just had a new play open in London. Its title is "The Secret of the World", and it deals with the dilemma of a Canadian Jewish Communist facing the post-Stalin shock of disillusion in his Communist ideal. Bernard Levin of the **Daily Express** and Robert Muller of the **Daily Mail** call it "the best contemporary play I have seen in two years" and "a powerful new drama". On the other hand, Philip Hope-Wallace of the **Manchester Guardian** ..regards it as "a second grade family affair", while **The Times** refers to its "naivete that leaves us gasping with incredulity."

What the reports do not indicate is whether the principal character in the play bears any resemblance to a real-life Torontonian who, among others, underwent the experience referred to.

RECIPE OF THE WEEK

Desserts in this changing-of-the-season's month are likely to be half-and-be tween: neither as heavy as winter's luscious puddings nor as light as summer's. The following dessert is one to tickle the palate.

FRESH PINEAPPLE BAKED ALASKA

2 small ripe pineapples
½ cup sliced fresh strawberries
2 tablespoons sugar
1 pint vanilla ice cream
Meringue

Allowing ½ pineapple per serving, cut each in half lengthwise. Do not remove tops but cut through the leaves when dividing the pineapple. Cut around the pineapple with a sharp knife or a grapefruit knife ½inch from the edge to loosen meat from the shell. Discard core. Cut remaining pineapple into thin wedges. Combine wedges with strawberries and sugar and let stand 30 minutes. Fill shells with alternating layers of fruit and ice cream. Cover with a thick layer of Meringue. Place under broiler 1 to 2 minutes or until top is lightly browned. Wrap green pineapple tops in foil to prevent drying.

MERINGUE

2 egg whites
¼ cup sugar

Beat egg whites until they form soft peaks. Gradually beat in sugar, a tablespoon at a time. Four servings.

EXAMS DATE CHANGED

The Canadian Mathematical Congress has informed Rabbi M. S. Cohen, Chairman of the Canadian Jewish Congress Religious Welfare Committee in Montreal, that it has changed the date of its annual competition from Saturday morning to Friday morning. This allows observant Jewish contestants to participate. The Mathematicians' executive director hopes to attract more of the brighter students by removing this barrier.

JESUIT AT TALMUD TORAH

Jewish folksiness and interfaith are two qualities rarely equated. But Winnipeg, whose Jewish community has a reputation for its deeply-rooted Jewishness and its closeness to the folk-tradition, is showing that the two qualities are not mutually exclusive. The guest speaker at a recent annual men's club dinner of the Winnipeg Talmud Torah Parent-Teacher Association was a Jesuit priest, the Rev. Hugh P. Kierans, rector of St. Paul's College. Father Kierans was a close friend of the late Rabbi Kravetz of Winnipeg. One of their common bonds was staunch adherence to the idea of the parochial school.

HOLIDAY AT QUEENS PARK

There was an interesting scene at the Parliament Buildings in Queens Park the other afternoon. A group of Jewish day school pupils were being taken around on a guided tour of the Legislature looking into all the nooks and crannies of the seat of government. Their shaven heads and flowing ear-locks (payes) identified them as students of Rabbi Grunwald's Shlomei Emunei Yisrael Yeshiva day-school. The children seemed to be enjoying themselves, taking in the sights and collecting the jig-saw puzzles distributed by the government (based on the map of Ontario).

All in all, it was fascinating miniature study in cultural integration.

— Keep Smiling —

QUICK THINKING

Lecturing his son, the successful man said, "Son, when I was your age, I carried water for a gang of bricklayers."

I'm sure proud of you father," answered the boy. If it hadn't been for your pluck and perseverance, I might have had to do the same myself."

TIGHTWAD

A tipper at a hotel found a new waiter serving him breakfast one morning. "Where is my regular waiter?" he asked. "You know, the boy named Jim."

New Waiter: "Sir, Jim isn't serving you anymore. I won you in a crap game last night."

LEGITIMATE?

"When an American has nothing else to do, he can always spend a few years trying to discover who his grandfather was," remarked Paul Bourget to Mark Twain.

"Right, Monsieur," replied Twain. "And when all other interests fail for a Frenchman, he can always try to find out who his father was, I reckon."

TIT FOR TAT

Father: "Son, when Lincoln was your age, he was earning his own living."

Son: "Yes, Father, and when he was your age he was President of the United States."

HOSPITALITY

Smart aleck tourist: "What's your speed limit?"

Native son: "Ain't got none! You fellers can't go through here too fast for me."

It's All In The Name

By RUTHIE

I never fail to read the Birth column in any newspaper. I get a kick out of seeing the names most of the little mites have to live down for the rest of their lives. What's more, someone will throw an eye on a beautiful name and then it breaks out like a rash. It attracts everyone and, before you know it, the poor name has been done to death.

There was a time, for instance, when Judith was the choice. If there were five children on a block, and each one answered to Judith, you knew exactly how old she was.

Eileen, at one period, was very popular. It appeared as Eileen, Elaine, Aline, Aileen. But, whichever one you called —they all jumped.

Someone I know was expecting a male heir. She toyed with several versions beginning with the letter I. The Hebrew name was Yitzhak; the English simile had to be as close as possible.

Irving? No, too ordinary
Ira, No; maybe
Isaac? Not English enough.
Ian? Could be, sounds different
Ivan? That's it!

But the prospective mama didn't anticipate a stumbling block — the papa-to-be.

"Ivan! No son of mine will be called Ivan — after Ivan the Terrible!"

Well, as the saying goes, "God takes care of everything." The baby was called Sandra.

• • •

It's funny to note how people derive names. The Jewish custom is to honor a newly-born baby for a deceased person in the family. I've come across some beauties.

Feivel is Franklin; Heskell is Scott; Yonkel is James; Dovid becomes Donald; Moshe is Melville, Avrum is Archibald; Aryeh is Earl

You probably know about the mother who called her little Pesach, Pierreponte. One day, while the child was playing ball, she yelled,

"Pierrepontela, Pierrepontela!"

One of the kids shouted, "Hey, stinky, your mother's calling you."

So now maybe James responds to Fatso, Melville to Red; Archibald to Creep. You never know

• • •

What's wrong with the biblical name, Abraham? It was good enough for Abe Lincoln. Or Sarah? She was one of our matriarchs

Nine times out of ten, the kids don't like our choice anyway. As they become older, their tastes run towards their idols.

Bernice insists upon Brigitte; Alice wants to be Ava; Clara becomes Charlene; Jack signs Jacques.

Whichever way you look at it—no one's happy

You can have a ball with surnames. Kaminsky could become Kamen; Moskowitz, Marks; Cohen, Quinn; Rosen, Shoshani (there's an Israeli patriot)

It all depends upon how deeply rooted one's complex is.

For my part, call me anything — so long as I have my health

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HUMAN RELATIONS

Daughter's Discipline

DR. ROSE N. FRANZBLAU

QUESTION: My problem concerns my two children, mainly my younger, 11. She is quite fresh to me, sometimes provoked by reminders to do homework, practice or such things.

If this should occur when my husband is at home, he will never correct her. I have noticed that she uses this as a divisive thing between my husband and myself.

He claims one person disciplining her is sufficient. He is more concerned and has always been about our son's education and behavior and therefore the boy is quite different.

I feel these outbursts of hers are just ways of asking for attention from him. She would be much happier seeing a united front between my husband and myself.

My husband is head of this household. I do not work. He makes all major decisions on moving, new cars, vacations and business.

ANSWER: There is no question that children feel more secure and protected when their parents are united in their administration of discipline in the household. The rearing of children is one responsibility where there should be no division of authority or method between the parents.

While it is good when both parents have the same attitude and approach, it is the mother who applies the principles and is around full-time to see that they work out. It is she, therefore, who is usually held responsible when something goes wrong and the child acts up.

The kind of job that a mother does in rearing her children may be influenced by the kind of relationship she has with her husband. If she feels loved, she is not thrown when her child acts up occasionally and she cannot control or discipline the child's behavior.

But a woman who is not secure in her relationship with her husband may approach the rearing of her children with insecurity and become apprehensive about failing in this area, too.

The child, in such cases, senses discord between her parents and knows that she is being used, on the one hand, as a proof of goodness and adequacy, or, on the other, as a weapon with which to threaten or hurt the other.

• • •

Your difficulties with your daughter may arise from the fact that you and your husband have not yet come to an agreeable allocation of responsibilities in your home. You may feel that he has taken over too much authority for certain decisions while abdicating completely in this area of discipline.

He, on the other hand, may have turned this area over to you because he feels that you are too indecisive and become too anxious when called upon to make a decision. So he tries to help by giving you one whole territory where you can reign supreme.... But you don't like this assignment because you feel it to be a constant test of your powers and capabilities.

Some mothers complain about the husband's lack of interest in rearing the children, but in asking the father to enter the picture only as the dispenser of punishment, they really stand between the father and the child.

• • •

Pre-adolescents often begin to act up and show their anxiety in disrespectful and inconsiderate behavior. They have strange feelings burgeoning within them which are exciting, yet at the same time very frightening. At this time they need lots of understanding, but they also need to have rules and limitations laid down by their parents to guide and to help them control their behavior.

It would help for you to review your own behavior and to try to spot what provokes these disrespectful outbursts in your daughter. You should be able to work out with her some plan of operation in the household in which she would be less prone to provoke you. Although she is the youngest in the family, she should not be treated like a baby. She may be yelling for some respect and regard she feels is now due her.

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CJN Young Readers' Contest On; Essays To Appear Soon

Entries for **The Canadian Jewish News Young Readers Writing Contest** are now being received, and will be published in the paper soon.

The contest, open to readers in the 10 to 16-year-old age bracket, is based on the theme, "Should we have lavish parties?". Referring specifically to the extravagant Bar Mitzvahs, Bat Mitzvahs Sweet Sixteen parties etc. given by many parents, the best essays, pro and con, will be printed each week. The author of each essay printed will receive $10. The author of the best essay will receive a prize of $100.

Each essay is to comprise about 250 words, and must be accompanied by a glossy photograph of the author, and the entry form printed below.

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OUR ENTERTAINMENT WORLD

By D. COHN

● **Barry Gordon,** 12, who has a featured role in the coming production, "A Thousand Clowns," has an understudy, **Harry Nichols,** also 12. Barry was telling his mother about the wonderful games they play with the stagehands. "For instance?" asked Mama. "Oh, poker and pinochle," was the answer.

● A film producer reported he had just come from a bad movie. "So bad, in fact, that it's already been sold to television."

● In "Do Re Mi, **Phil Silvers** worked for the first time within the confines of an unalterable script. Before, he used to interpolate much of his own comedy routines. An author once complained to him at rehearsals about these revisions. Silvers threatened: "If you don't stop bothering me, I'll do it the way you wrote it, and then we'll all be in trouble".

● **Mimi Benzell,** will record the "Milk and Honey" score in French, Italian, German and Spanish.

● **Edith Piaf** is recovering, this time from pneumonia.

● **Harry Kurnitz,** the playwright who wrote "Shot in the dark", is writing now a new comedy about the ski gang at Klosters, Switzerland.

● A proud father boasted that his three-year-old son already shows signs of becoming an executive: " He takes two hours to eat lunch."

● **Francoise Sagan** is working over a scenario which will launch her handsome new American husband, **Bob Westhoff,** as a romantic movie hero.

● Overheard: Adam wasn't born in morning. He came on the scene a little before Eve. I'll duck!

● According to comedienne **Rusty Warren,** a bachelor is a guy who can tell the doctor the symptoms without having his wife interrupt.

● **Gracie Fields** and **Beatrice Lillie,** who saw "Milk and Honey," are eager to play the **Molly Picon** and **Mimi Benzell** roles in the London production.

● **Jack Entratter,** president of the Sands Hotel in Las Vegas, visited Monte Carlo to study the gambling operations. He met with **Aristotle Onassis** to discuss operating the casinos. Entratter turned it down, because the gross is too small.

● **Jack LeVien,** author of "Winston Churchill — The Valiant Years," gave the former prime minister an inscribed copy of the book. **Churchill** leafed through the pages, read the inscription, then asked: "May I Keep it?"

● **Chubby Checker** got a Thunderbird as a bonus for his big Australian tour from producer **Lee Gordon.**

● Comic **Jack E. Leonard,** who appears this week at the **O'Keefe** with **Xavier Cugat** and **Abbe Lane,** has a contract which says he must Twist with Abbe.

● **George Raft** and **George Jessel's** travel agency is so successful, they plan to open branches in Europe.

● **Ricky Nelson's** billing on record albums, etc., will be now **Rick** Nelson.

● **Larry Storch** relates: "A couple of fortune tellers watched a recent snow storm, and one said, 'You know, this reminds me of the winter of 1974.'"

● **Dick Powell** will resume his singing which he gave up years ago.

● **Joe Mankiewicz,** who writes and directs "Cleopatra," discussed its many delays, including those caused by **Elizabth Taylor's** ailments. "From now on," he says, "when I work with a top star, I'll insist that her salary be based only on hours of actual filming."

● **Molly Berg** (Mollie Goldberg) and her son, **Cherney,** are writing a Broadway play, "Libby," in which she will star .

● A fellow claims his daughter's at the awkward age — she knows how to make a phone call, but not how to end one.

● **Henry Stampler** offers this simile: "As unhappy as a woman with a live secret and a dead phone."

● **George Jessel** will make a film teaching public speaking to school children.

● **Stanley Kramer** wants **Tammy Grimes** for his "Mad, Mad World."

● **Jack E. Leonard** claims he's puzzled by his baldness: "It isn't hereditary in my family. My father isn't bald just me and my sister."

● **Jule Styne,** composer, and **Bob Merrill,** who wrote the songs for "Carnival," are working in Palm Beach on songs for a musical about **Fanny Brice.**

● **Lee J. Cobb** will play **Frank Sinatra's** father in the film, "Come Blow Your Horn."

● **Henny Youngman** insists he's the only TV viewer who ever got a telegram from Mitch Miller, pleading, "Please — Don't Sing!"

● **Max Asnas,** of New York's famed delicatessen emporium, says that taking your wife along on your vacation is like bringing your car to New York — you can't find a place to park it while you're enjoying yourself.

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THEATRE HI-LITES

● On March 26th, Davie Merrick brings "Irma La Douce", the musical fable of the Parisian streets and bistros, to the **O'Keefe Centre** for two weeks.

The charm, hilarity and lilting songs of "Irma" were first revealed in Paris in 1956, where it ran for close to four years. Adapted into English by a trio who have since scored with another item called "Expresso Bongo", "Irma" brought its haunting Parisian atmosphere and accordion-accented tunes to British audiences in the summer of 1958, and it is still drawing thronged audiences in London.

The show plot and its original French lyrics are by Alexandre Breffort, a former taxi driver in Paris, who knew whereof he wrote when he put the gaiety of the Parisian streets on the stage.

● **The Red Barn** of **Central Library Theatre** is continually packing them in. It seems that controversial discussions resulting from "The Balcony", starring Tobi Weinberg, does not hinder the theatre audience-wise at all. "The Rivals" will have its preview this coming Monday.

● The **Civic Square Theater** is still dark. Hopes are high for its opening on time with Ben Hecht's "Simone" the first week in April.

● After a successful run of "Drums of Father Ned" the **Village Playhouse** is taking a breather while it seeks a play which will fill the place up as its predecessor has done.

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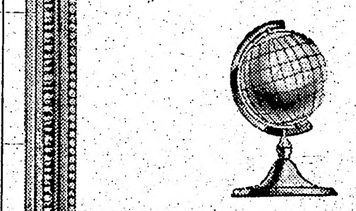
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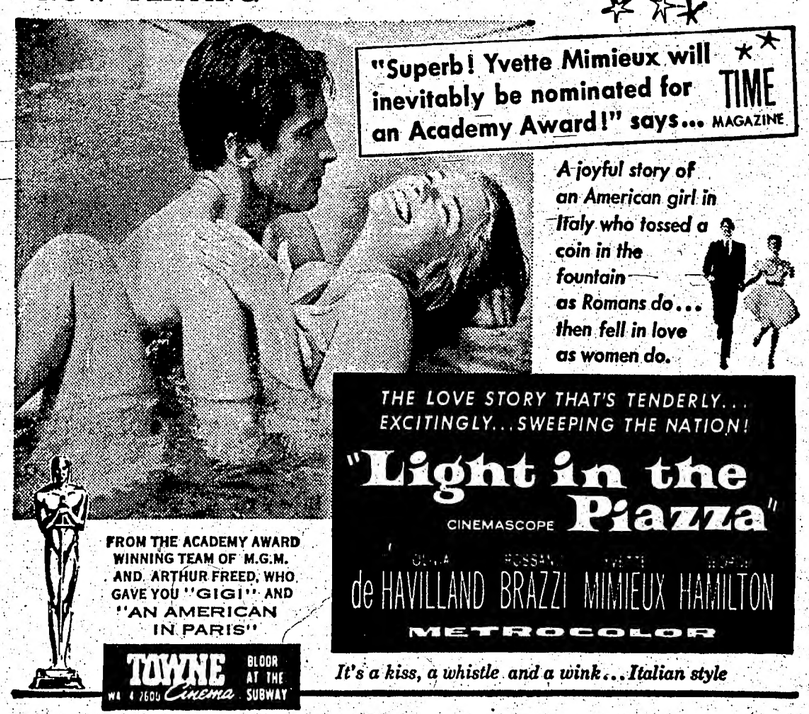
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VACATION VISITORS ENTERING ONTARIO 74.6% OF 1961 TOTAL FOR ALL CANADA

Year end figures published by the Dominion Bureau of Statistics, Ottawa, reveal that in 1961, U.S. motor parties entering Ontario totalled 5,048,917. This was 74.6% of the total for all Canada and represented an increase of 5.6% over 1960. A notable increase in visitors from the U.S.A. and other parts of the world who entered Ontario by rail, boat, bus and air services was also tallied. All of which indicates that the quality and almost unlimited variety of vacation attractions and facilities found in this great and beautiful Canadian heartland province are becoming increasingly renowned and appreciated throughout the world.

To many visitors from overseas and from south of the border, Ontario has been considered, in past years, a narrow agricultural and Indian settlement bordering the northern rim of the Great Lakes. This opinion was largely acquired because of limited means of access, particularly to the vast lakeland and forest regions north and west of the Kawartha and Muskoka Lakes, beyond which only a few hardy anglers and hunters vacationed.

Residents and visiting vacationers now find that access to this province's superb northern and northwestern regions has been increasingly facilitated under the Ontario Government's aggressive good road program. It is safe to say that no other commensurate jurisdiction can boast an 88,000 mile network of two and six lane highways and surfaced roads. Both land and water based air service facilities, too, have increased considerably.

Particularly since World War II, these greatly expanded travel media have made it possible for residents and visitors to tour the province more extensively and get to know Ontario better. Thus, they have discovered that southern Ontario is the Ontario of rolling grain and dairy farmes, orchards, market gardens, beef cattle ranches, tobacco plantations, fishing villages and market towns, which was originally settled by United Empire Loyalists and defended by historic forts and on historic battlefields dating back to 1812-14.

LIBERIAN CONSUL GENERAL APPOINTED

The Canada Gazette, an official publication of the Canadian government, has announced the appointment of Mr. Louis M. Bloomfield of Montreal as the Honourary Consul General of Liberia in Montreal.

Mr. Bloomfield, a distinguished Canadian Jewish figure in the legal profession, is the author of a number of publications and national head of the Israel Maritime League of Canada.

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LAND OF HOPE • A CANADIAN JEWISH NOVEL • By CLARA HOFFER & F.H. KAHAN

Synopsis: At the age of 18, Israel Hoffer decided to leave his native Austria for parts unknown. For four years he had studied farming. He had obtained a job as overseer of a large estate. For the young, serious youth of medium height, with lively questioning eyes which always twinkled with quiet humor, this was a responsible job and, at first, a challenge. However, as time went by, he became assailed by doubts. He wanted a farm of his own, but had no money nor the way of getting any.

Just at that time, Israel was informed that the Baron de Hirsch Institute in Paris had decided to send a group of former students to Canada at its expense, to participate in the settlement of Jewish farmers in western Canada.

Israel became interested. Despite the misgivings he may have had concerning the vast country of Canada, the lure of the land that was cheap and that one was invited to claim and eventually to own compensated for any ignorance he possessed.

Thus, in the spring of 1905, against the protests of his father, Israel and a group of friends set out for that far-away land of Canada. Their destination was Hirsch, Saskatchewan, in the year that Saskatchewan emerged as a Canadian province.

En route to his new homeland, on a Canadian Pacific Railway cattle freighter, filthy and crowded with irritable passengers, the young lad met Fraulein Clara Schwartz. Israel was drawn to the slight, brown-haired, blue-eyed young girl of 16, the oldest of four children.

At the end of the 19-day journey to Quebec, Clara and her family left for Lipton while Israel and his group proceeded on to Hirsch.

When Israel arrived at Hirsch he was hired by Rabbi Berner for $125 a year. He had to do household chores and teach the Rabbi farming, but he learned English. In his second year he saved enough money from working on nearby farms to send for his father. He also saved enough to start his own farm. Now the challenge of a new life in this beautiful new land confronted him.

Hidden Valley was in the "badlands" which ran through the whole southern border of Saskatchewan, and so called because they were not considered suitable for cultivation. When Israel learned that his homestead was halfway into the badlands, where bandits from Montana ruled unhampered not so many years before, his interest increased and he looked forward eagerly to the great challenge.

CHAPTER 3
TRIP, NOT FOR TOURISTS

"I'm telling you, I nearly died."

Max Greenstone took another sip of hot tea and set the cup down with a clatter that made the saucer tremble. Israel, Reb Moshe, and Pearlman who was to accompany them on their maiden journey to their homestead, sat very still as tales of the terrors of a Saskatchewan winter poured out from the other's lips. They were sitting in a restaurant in Estevan. It was a balmy spring evening and it was too early to go to bed.

Israel regarded Reb Moshe with some trepidation. His father was leaning forward in his chair, puffing on his pipe, his bright eyes intent on the speaker. Now for sure he will have trouble with him, Israel thought. Since coming to Hirsch the previous year Reb Moshe had been quarreling bitterly with his son about his choice of homestead. Why couldn't he have filed land near Hirsch, where there was already a Jewish settlement, with a Synagogue? Why go out into the wilderness, to starve, to suffer, perhaps to die? Stubborn mule, he called him.

But the wagon was packed and they were ready to leave in the morning. The wagon bulged with lumber, an old range stove, an iron bed, a low-rift sulky plow, a few bundles of hay, a pail, a stone boat, a pickaxe, tools, kitchen utensils and groceries. Tied to the back of the wagon were Basha the cow and her calf, and a team of horses.

Israel forced his mind back to Greenstone's story.

"It was a cold winter." Greenstone smacked his lips and paused, studying his entranced audience, a smile of satisfaction on his broad red features. He was a big looselimbed man who liked to pass the time of day in good conversation. He had left his family in Russia, and was trying to save enough to bring them out to Canada.

* * *

The stories Max told were indeed enough to give a man reason to pause. His first winter on his homestead had been spent in a cave which he had dug into a hillside and roofed with poles and sod. His only neighbors Kraminsky and Holt, had built their shacks out of old lumber which they had bought at auction sales.

The clouds were piling up in white frosty layers and Mr. Holt and his son, alone in the shack, felt lonely. There was no comfort or companionship in the rising whistling wind or the endless monotonous miles of snow-covered Prairie stretching out into infinity from their frosted windows. They went to visit Kraminsky. On the way they were caught in a blizzard. Three days later Kraminsky and Greenstone found them far from their shacks, half-starved and half-frozen. The elder Mr. Holt had no feeling left in one foot. Father and son were taken to Midale and from there they took the train to Winnipeg. They were never heard from again.

Max Greenstone had bought half a dozen ties from the railroad boss for fuel. Each time he replenished his range he put one end of the tie into its smoldering bowels and the other against the small bench he used for a stool, letting the fire slowly chew its way through to prolong the life of his small supply.

Suddenly one day he found himself without matches and without coal oil which were more important to his existence than food. He could go on living comfortably on sweet tea and bread, but how would he keep the penetrating cold from freezing the blood in his veins? He went to Kraminsky who, he knew, had a better supply than he and who would help him out in an emergency. He found his friend engrossed in a small slice of herring and bread, chewing lustily and sipping a glass of tea.

"Kraminsky," he said, "I am sitting in the dark in my cave, my coal oil is gone, and if you won't let me have some matches to start a fire with I will freeze to death."

Kraminsky, who by that time had hidden his bread and herring for fear Greenstone might be tempted to help himself with a morsel, counted out 10 matches in the palm of his hand. "Here, take these, but I have no coal oil to spare."

Greenstone began to sputter in anger. "You swine! You think I did not notice that you hid the bread and herring from me."

And he, who would share his shirt with his friend, threw the matches into the other's face. On the way home he regretted his impetuous flare-up. He should have taken the matches. What if the fire went out? But when he entered the cave, he found the log still burning. He led the horses into their stall which he had made out of part of his cave for mutual warmth. It was chilly and dark. Exhausted and despondent, he threw himself on his iron cot, covered himself with horse blankets, and tried to think his way out of his dilemma. Darkness engulfed him. He fell asleep.

He woke with a start. Was he dreaming? He thought he had heard a knock on the door. He jumped up to open it, rubbing his eyes as the strong rays of the sun blinded him. A man stood before him, and addressed him in the sing-song tones of the Norwegians.

"Mister, could you let me have your team for a couple of days? I will pay you well. I hired a man with a team to bring me a load of coal from the Estevan mines. We are already a month on the road, digging ourselves out of one snowdrift and running into another. The load cost me $50 already and now we are stuck again about 10 miles from my place. We need another team of horses to pull us out. I will make it good with you."

"Sure, sure." It was as though God had sent this man to his door to save his life. A thought came into Max's mind. "You take the team. But do not give me money. Bring me a gallon of coal oil, a box of matches, some sugar and a plug of tobacco. Is it a deal?"

"Yes, it's a deal."

Three days later Greenstone got his horses back, with the stuff he needed so badly and Greenstone guiltily regretted his fear that God had forsaken him. Later the government through the Land Offices ordered all settlers into towns and cities for the remainder of the winter and he and Kraminsky left.

* * *

Reb Moshe turned on Israel sarcastically after a short silence fell on the group. "So, if the wolves don't eat us, then we freeze to death. Now are you satisfied?"

Greenstone leaned back in his seat, reflecting. "I suppose you know the prairie is covered with water. The snow melted very quickly and water is running very fast in some places. Maybe you'll have trouble with your big load."

"Only the creek might give us trouble." Israel thoughtfully drummed his stubby fingers on the table. "They say it's hard to cross now without a bridge. Any other time we could drive right through it. But now I hear some people detour three or four miles farther south and west where it's not so badly swollen."

"Stubborn mule," Reb Moshe muttered.

"We've had a lot of rain this spring. I remember one day...." and Greenstone launched into another long tale. But Israel wasn't listening. He was watching Reb Moshe who was pulling angrily on his pipe.

What he feared came suddenly before they went to sleep. "I am not going with you," Reb Moshe announced. "You don't care what happens to me, you just think of yourself."

Israel was exhausted. "I've told you. I promised my friends we would file land together so we could form a Jewish colony. I can't back out now."

"All right!" Reb Moshe snapped "I'll go, but only until you're settled. I'm coming back here to live."

Israel lay back on his straw bed and shut his eyes. He anticipated many a quarrel with his father, but it was enough for the moment that Reb Moshe was going with him.

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(Continued next week)

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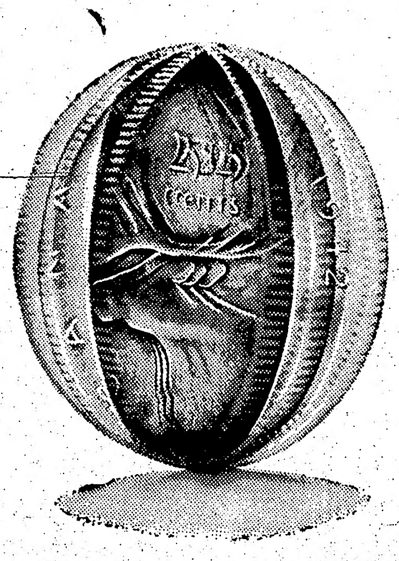

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Rabbi M. Alon, spiritual leader of the Congregation Ohev Zedeck in Hamilton, addresses the Congregation at a recent dedication of a new Torah, donated by the Seidenfeld family in memory of their family.

MEETING OF SHARON HADASSAH CHAPTER

Sharon Chapter of Hadassah held a Luncheon meeting recently at the home of **Mrs. Albert Feldman.** Hostesses were **Mrs. Joseph Alezandroff, Mrs. Samuel Floren, Mrs. Phillip Martin, Mrs. Harry Paikin** and **Mrs. Samuel Smurlick.** ....

The Opening prayer was headed by **Mrs. Phillip Martin.**

The President, **Mrs. Allan Swaye** welcomed back from Israel **Mrs. Abraham Chertkoff, Mrs. David Polan,** and **Mrs. Max Ritts,** who had attended the Canadian Hadassah Conference which had been held in Israel.

Members of Sharon Chapter are contributing sums of money to the Hebrew University in Jerusalem to be used for Cancer research.

....**Mrs. Samuel Halpern** was in charge of the programme which had, as its theme, "Israel as it is To-day". **Mrs. Halpern,** who had been in Israel, spoke of the dedicated spirit of the people of Israel.**Mrs. Abraham Chertkoff** talked about interesting personalities she had met while in Israel. **Mrs. Max Ritts** recounted her experiences while on a tour of the Childrens Villages. A resume of some of the highlights of the Hadassah Convention held in Israel was given by **Mrs. David Polan.**

HAMILTON EVENTS

March 25 G.O.I. Regular Meeting — J.C.C. morning Workmen's Circle
Welfare Fund Bowlerama — Sherwood Lanes — morning Pioneer Women Purim Party —, J.C.C. 7.30 p.m.
March 27 Beth Jacob Sisterhood Donor Luncheon & Fashion Show B'nai B'rith Viceroy Reading Lodge Meeting. J.C.C. — 8.30 p.m.
March 28 Bat Ami Ladies — J.C.C. p.m.

ADAS ISRAEL FASHION SHOW

On Tuesday, March 13th, the Adas Israel Sisterhood held a fashion show in the Synagogue. Mrs. **Nate Katz** Sisterhood president, opened the show. Convenors were **Mrs. M. Appel** and **Mrs. A. Blain.**

Exhibits included a bridal scene, summer sportswear, diamonds, English and Swiss shoes, golf equipment, and continental men's fashions.

Joan Sutton was the fashion co-ordinator and commentator, while **G. H. Fozard** supplied the music on the organ. Most of the modelling was done by members of the Congregation, with 22 of the junior members also on the stage An estimated one thousand persons attended the event.

WELL-KNOWN HAMILTON RABBI TO ADDRESS TORONTO ZIONISTS

Rabbi Bernard Baskin of Temple Anshe Sholom, Hamilton will discuss 'ISRAEL — DREAM AND REALITY" at the next meeting of the Toronto Zionist Council to be held on Wednesday, March 28th at 8:30 p.m. in the Zionist Centre, 651 Spadina Avenue.

Rabbi Baskin, Chaplain of the Optimist Club and former President of the Hamilton United Nation Association, widely known for his communal work and many engagements, has just concluded a very extensive tour of Israel.

The meeting under the chairmanship of Controller Philip G. Givens Q. C., is open to all interested persons.

OHEV ZEDECK

By SYLVIA MORRIS

Congregation Ohev Zedeck, the oldest Orthodox Synagogue in Hamilton, is observing the 55th Anniversary of its existence. Established in 1907 by immigrants from Lithuania and Eastern Poland, it acquired its present premises at Hess and Peter Streets in 1910, and with members' efforts completed the present Synagogue structure in 1927.

Over the years many changes have affected the Synagogue, and the role it plays in the community. The elders can still recall the early years in Canada when they were regarded as "greenhorns" by the more established "German" Jews, who were firmly established and had their own "Shul." The formula of holding daily services was somehow "strange", and these immigrants in 1907 rented a Hall on King Street East, over a theatre, where they carried out their traditional services daily. This point is significant, because contrary to the development of Synagogue structure in recent years, which focuses around the social-economical aspects of life, the Ohev Zedeck Congregation is still primarily a "Minyan" Synagogue, where services are held twice daily, and where a visitor from out of town, who looks for a downtown worship place to say "Kaddish," is certain to find a "Minyan."

One can still recognize among the daily attendants old faces who made up the "Minyan" for 55 years, and the only noteworthy difference is that whereas years ago old Mr. Cherns was banging doors in the morning in the old tradition, it is now the telephone that summons the faithful to make the "tenth" for the "Minyan" whenever a cold winter morning prevents the young from using their cars to drive to the Synagogue.

The Ohev Zedeck Congregation in recent years got a boost when many orthodox Jews, mainly from Hungary, arrived in the city and joined as members. Mr. Sol Seidenfeld, himself a recent immigrant, has become President of the Synagogue, and other recent arrivals serve as officers.

The Congregation prides itself not only on being the oldest Orthodox Synagogue in Hamilton, but also the fact that it has never turned away any person due to the inability to pay dues. To this day the membership fees rank among the lowest in Canada, averaging $24 annually.

Rabbi Samuel Levine, who was spiritual leader of the synagogue from its conception in 1907 until his death in 1953, is still revered by the community.

Ohev Zedeck Congregation today affiliates 90 members. It is led by Rabbi Moshe Alon, a graduate of Ponevez Yeshiva in Israel, and Mesivta Rabbi Chaim Berlin in Brooklyn, New York.

PIONEER WOMEN

The Lilian Shekter Chapter of Pioneer Women will hold their annual Purim Party in the Jewish Community Centre on Sunday, 25th March, at 7.30 p.m. Modern films on Israel will be shown and refreshments will be served. The public are cordially invited to join with the Pioneer Women in the celebration of Purim.

ANSHE SHALOM

The Tasyl group of Temple Anshe Shalom will attend a seminar in Temple Sinai, Toronto, on Sunday, 25th March. An interesting programme has been arranged, including many topics which affect the modern teenager.

Temple Sinai has also arranged to entertain the visitors from Hamilton with a supper and dance in the evening.

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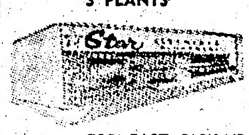
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AS I SEE IT

By PAUL HANOVER

● Suggested substitute for those unable to enjoy key privileges of **Playboy Clubs International** — a visit to **Chuck Matchens** dressing room. There's one thing about the decor, it might not do much for Chuck's sales, but he must hold the city record for try-ons! There must be some therapeutic value attached to the experience because its one of the few divertissements **Dave Epstein** will allow himself when he's not **Jaguaring to Toronto** to pursue his PH. D....

● Don't let that sophisticated man-of-the-world, tastefully tailored appearance fool you. Beneath it all young, newly wed lawyer **Ted Stringer** is pretty human: I saw him shopping for bagles at the Haymish last Sunday.

According to his son-in-law **Wally Sherman**, the family had to really pressure **Rube Levy** to put him behind the wheel of his new Cadillac, and knowing Rube for the unassuming type he is, I can believe it. Next time why don't they try me?

● And, speaking of that branch of the **Levy's**, you can add the name of **Sam Levy** to the growing list of international (no puns intended) businessmen this city is producing.

● The way the **Nasco** industries have been booming, it makes you wonder what goes through the mind of **Louie Levine** these days...

● The invitation is going out to the entire community to attend the **Viceroy Reading B'nai B'rith** meeting this coming **Tuesday March 27.** The highlight will be a panel discussion on Religious Education In the Schools. **Rabbi Bernard Baskin, Sydney Harris** of Congress, Board of Education officials will be featured with **Lew Ross** as moderator. The topic threatens to get into the news more and more so according to program chairman **Morris Smurlick**, this would be an ideal way to hear the arguments.

● Here's a suggestion for some panel — DOES MEAT COST CHEAPER IN TORONTO? According to Hamilton Kosher Market researcher **Saul** its a fallacy, a fantasy, and even a "falsity", (and you can bet that ain't the way he really put it). Saul claims it depends what you buy and where you buy. And for those of us who have been following Congress' battle with so called "Kosher" butchers in Toronto, you get the message. Let's see. Toronto for the meat, Buffalo for the clothes, Florida for the heat — THAT'S WHERE MY MONEY GOES!

● Did you ever stop to think, if you looked at the smoking problem from the viewpoint of **Dr. Harry Paikin, George Berens** would be a pusher!

● Still in the planning stage is a new service by barber Jack Tick — trimming those fur hats **Irving Zucker, Syd Paikin** have been sporting... Perhaps it would take a crusader like **Syd**, to challenge the irony of our age whereby if you put a nickle in a parking meter you get thirty minutes — take one out and you get thirty days.

● I'm sorry I couldn't attend that Welfare Fund night **Malcolm Goldblatt** ran at his home, but I did the next best thing — I sent my cheque instead (post dated, of course).

● Where does a guy from out of town get to meet some nice Jewish kids, well if the Centre is closed? Try a certain restaurant on a Saturday night! Seen there on a quick trip in from University of Buffalo — **Michael Sherman** (from Nate) making helloes with the **Steinberg** lad who has proved quite a camera salesman for **Perc Powell...** How come through all the years of variety shows and home brew entertainment extravaganzas nobody ever prevailed on **Bill Ginsberg**, (the Rainbow Shop) to pick up his horn and make with the music he used to do as a sideman with all the society bands of the **Roaring Twenties.**

● Anybody read the financial statement of Fleet Manufacturing out of **Fort Erie** and notice how most of their profit came from the I. E. Hoffman, Harold Back operated Dumont Aluminum. And up to now I figured the only combination window that could make money was the one **E. P. Taylor** had going.

If **Joey Ross** is a real business man why doesn't he go after **Judy Garland** and **Kate Smith** for customers? HE: "Say you remind me of Judy Garland!" SHE: "I can't sing." HE: "No. but you can sure put on weight!"... One line summation of trying to get a pass to see the **Red Wings** at the **Forum;** An effscher from **Sam Hebscher!**

Rabbi Baskin's Calendar:

March 26th: The Rabbi will speak to the Optomist Club on "Israel as I saw It".

March 27th: The B'nai B'rith Viceroy Reading Lodge will hold a dinner to be followed by a panel discussion on religious education. Rabbi Baskin will be a member of the panel.

March 29th: The Rabbi will speak on religious education in the schools to the Mens Club of St. John the Evangelist Anglican Church.

NEW B'NAI B'RITH PROGRAM

LIVING ROOM STUDY

An unique adventure in adult study, aptly called "Living Room Learning' is in store for members of B'nai B'rith and the Jewish communities of Windsor, London, Toronto, Ottawa, Montreal and Quebec City. A National representative of B'nai B'rith, the world's largest Jewish Service Organization, is now presented by the local B'nai B'rith lodges and chapters.

EXPLAIN STUDY TECHNIQUE

Rabbi Harold Bleich, Co-Ordinator of Field Services of the B'nai B'rith Department of Adult Jewish Education in Washington, D. C., demonstrates the techniques of Living Room study-discussion and explains the multi-facet program of Adult Jewish Education to local B'nai B'rith leaders, members and their friends. His itinerary includes Windsor, (where he spoke on March 19th, London on March 20th). Toronto is on his schedule for March 21st and 22nd; Ottawa on March 25th; Montreal on March 26th and 27th; and Quebec City on March 28th.

AT HILLEL HOUSE

While in Toronto and Montreal, Rabbi Bleich will spend one evening with the Adult Jewish Education Chairmen of the lodges and chapters and the other with all of the participants in the B'nai B'rith Jewish Study Groups. In Toronto, both meetings will take place in the B'nai B'rith Hillel House, 186 St. George Street.

"Living Room Learning" is "an adventure in friendship, of the mind and in new interests" now being promoted nationally by the B'nai B'rith Department of Adult Jewish Education. Living Room Learning groups differ from any other study-discussion groups in three specific ways: (1) lay leaders always act as discussants; lecturers are never used; (2) every session is based on a piece of text; and (3) meetings are always held in private homes.

Rabbi Harold Bleich

ANNUAL GUEST

The six cities in Canada will have an unusual guest in Rabbi Bleich who has successfully conducted Living Room demonstrations in major cities throughout the United States. The B'nai B'rith Department of Adult Jewish Education has a national four-fold program, including Living Room Learning as part of its over-all study-discussion group effort. The Department also encourages regional Institutes of Judaism, at which adults are offered an opportunity for study, discussion and creative Jewish living amid beautiful natural surroundings.

Harold Bleich was ordained by the Jewish Theological Seminary of America. In addition, he holds a B. A. in Psychology and Education from the College of the City of New York.

SON OF FAMOUS ACTOR

Rabbi Bleich has had wide experience in the field of Jewish Education, having been Hebrew School Principal, Riverdale Temple, Bronx, N. Y., a Member of the Faculty of the High School Department of the Society for the Advancement of Judaism, and Director of Education for Temple Sinai in Washington, D. C.

He has been on study visits to Israel twice, including attendance at the Hebrew University in Jerusalem.

He is the eldest son of the late Judah Bleich, actor and director of the Yiddish and Anglo-Yiddish theatre.

Quebec Ruling: Jew Admitted To School Board

MONTREAL, (CJN) — A 30-year-old Privy Council decision was reversed here recently when a Jewish taxpayer was ruled eligible to sit on the Protestant school board of the suburb of St. Martin. The ruling opened the way for Harvey Grotsky, a St. Martin advertising man, to become the first Jew in the province of Quebec to be elected to a school board.

The board's secretary-treasurer had rejected Mr. Grotsky's nomination last July on the grounds that he was not Protestant, so he went to court.

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Consul Narkiss Reports

Canada-Israel Trade Growing

MONTREAL, (CJN) — Yehiel Narkiss, Israeli Consul for Commercial Affairs in Canada, reported last week that Canadian-Israeli trade is increasing rapidly, and that Israel is working hard to promote further commercial ties between the two states.

Speaking at a luncheon of the Canada-Israel Chamber of Commerce and Industry here shortly after returning from a visit to Israel, Mr. Narkiss said that although Canada and Israel are very different in many respects, they have "an urgent need to trade with each other". At present Israel is buying 2½ times as much from Canada as she is selling here, "but there is no reason why the list of exports to Canada cannot be expanded many fold", he asserted.

ISRAEL URGED TO LOOK TO CANADA

Mr. Narkiss said that on his visit he had done much to encourage Israeli businessmen to look to Canada for trade opportunities, and to use Canada as a training-ground for learning North American marketing techniques. He predicted that a variety of Israeli business experts would soon come to Canada to take notes that would assist Israeli manufacturers in becoming familiar with the nature of Canadian markets, products, and resources.

Discussing the state of Israel's economy, Mr. Narkiss reported that the Gross National Product had risen some 10% in 1960. Particular growth in the cotton, potash, and building industries was noted, although there was a sharp decline in citrus yield and vegetable crops.

He stressed the importance of Israel making some agreement with the European Common Market. Common Market countries supply and absorb half of Israel's imports and exports.

TRAINED MANPOWER — GREAT ASSET

"Israel's most important asset is its trained manpower", Mr. Narkiss stated, adding that the country had a shortage of industrial, construction, and marine labour. "Recently Israel was seriously considering the bringing into the country of several thousand labourers from Italy and Cyprus to help with the citrus season", he mentioned. He went on to report that Israeli scientists are hard at work researching ways to squeeze all the value possible out of incoming raw materials, so they will earn as many additional dollars as possible as exports.

YEHIEL NARKISS

CANADA - ISRAEL: COMPLEMENTS

Concluding his remarks, Mr. Narkiss said that Canada and Israel can profitably complement each other; the one rich in natural resources, the other "rich in human skills". He said that these attributes of the two nations could not help but to make trade "grow and flourish".

HYMAN BESSIN

Diefenbaker Helps Sabbath Observer

OTTAWA, (CJN) — An orthodox Jew here refused to write examinations for a position with the Board of Broadcast Governors when they were held on a Saturday.

Mr. Hyman Bessin, President of the Jewish Community Council of Ottawa, wrote a letter to Prime Minister Diefenbaker about the matter. Mr. Diefenbaker replied immediately to Mr. Bessin that arrangements would be made for the examination candidate to write on another day.

DANIEL PERSKY

NEW YORK, (CJN) — Daniel Persky, 74, an authority on the Hebrew language, died here last week after a brief illness.

Mr. Persky wrote for, and edited, Hebrew newspapers in the United States and in Israel. He also wrote several books, the most recent being "Lashon Nikiah" on Hebrew philology. Apart from newspapers, he also edited various children's magazines.

DR. KOPUL ROSEN

LONDON, (CJN) — One of the most promising young rabbis in England, Dr. Kopul Rosen, died last week at Oxford at the age of 48.

Rabbi Rosen was founder and principal of Carmel College, near Oxford, a Jewish private school. Formerly he was principal rabbi of the Federation of Synagogues, and communal rabbi of Glasgow, Scotland.

TORONTO OBITUARIES

Rosenberg, Joseph. On March 13th, late of 24 Kensington Ave. Services arranged by College Memorial Chapel, 331 College St.

Brand, Hyman. On March 12th, late of 1030 Dundas St. W.

Gelman, Molly. On March 14th, late of 109 D'Arcy St.

Glass, Abraham. On March 18th, late of 453 Dundas St. W.

Goldblatt, Sarah. On March 13th, late of 780 Eglinton Ave. W.

Gracey, Ellen. On March 16th, late of Rexdale, Ont.

Haft, Molly. On March 18th, late of 327 Queen St. E.

Steinberg, Mary. On March 17th, late of 939 Avenue Rd.

Wilson, Leonard. On March 13th, late of 116 Braemar Ave.

Yolles, Louis. On March 17th, late of 10 Benvenuto Place. Services arranged by Park Memorial Chapel, 508 Spadina Ave.

LIVNI'S ART

(Continued from Page 5)

two-dimensional form, allowing none of the scenery to be obscured. This is Livni, at one with his land and its traditions.

MUST "FEEL" ART

The same intensity that characterizes his paintings characterizes him as a man. In true archetypal form his startlingly blue eyes are his outstanding feature. To speak to him is an exciting, if gruelling, experience. His mind jumps from subject to subject with alacrity, and he demands the same rapidity of thought and response from others. One senses a tremendous curiosity and impatience in this man who is obviously endowed with a remarkable capacity for life and sensitivity, that finds its logical outlet in his paintings.

Livni is vitally concerned with the response to his work. "It must not be too analytic" he insists, "I want people to feel it, to know it from inside them." His wife, diminutive and the perfect complement to Livni's forcefulness, quietly explained. "A painting should not hit people on the head. The feeling must steal up on them." She leaned back in her chair and smiled, "There is only one Livni" she said.

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